Peck Clark

THE Churchman's Monthly Magazine.

[Vol. III.] OCTOBER, 1806. [No. 10.]

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THAT WHICH IS OF GOD WE DEFEND TO THE UTTERMOST OR THAT WHICH HE HATH GIVEN; THAT WHICH IS OTHERWISE, LET IT WITHER EVEN IN THE ROOT FROM WHENCE IT HATH SPRUNG.—HOOKER.

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MAGAZINE OFFICE, SEPT. 30.

WHEN reference is made to the date under which this is penned, the Publishers of the CHURCHMAN'S MAGAZINE *are admonished that another circle of their labors is nearly rounded, and of the consequent expediency that arrangements should be already hastening for its successor. The present volume will close with the year; and to secure a more efficient patronage for the next, than has been allotted to the current one, is impressively urged upon their attention. They have also the cheering conviction that this is attainable; but experience has instructed them to place their faith, no longer, in the single effect of their own limited influence and exertions. They must call to their aid, and the Proprietors and Publishers of this work do therefore most earnestly invoke, the active co-operation of all good and influential Churchmen, in augmenting its list of subscribers.*

With no brighter prospect than could be deduced from the retrospect, it were folly in those who are encumbered with the burden to persevere; but a brighter one they trust will yet dawn upon their labors—they believe it is already opening—for it has been experimentally taught them, that a trifling exercise of individual influence may do all that is needful to ensure an extended circulation. And knowing this, they will not indulge the thought a moment that Churchmen of character can require any other stimulant, than the assurance of its necessity, to assist by their countenance and commendation, in diffusing more generally among their fellow Churchmen, the first and only periodical work consecrated to the tenets of their Church, in America. Let it not be reproachingly said, that EPISCOPALIANS *are less faithful to their principles, than other sects around them. Let not a culpable lukewarmness withhold from the* CHURCHMAN'S MAGAZINE *the aliment indispensable to its usefulness, while several similar publications, diffusing sentiments which Churchmen cannot admit for orthodox, are patronized with a spirit and liberality that claim our respect, and might to inspire our imitation. Let it not be even suspected they have less attachment to that venerable and Apostolic Church to which it is their glory to belong, than have other christian denominations for their peculiar doctrines and institutions. To the Clergy of the Episcopal Church these remarks are respectfully, but pointedly, suggested: It is submitted for their consideration, whether the task of procuring subscriptions among their parishioners, does indeed repay the pleasurable consciousness of having enlarged the sphere of True Religion, by contributing to the success of a work which humbly aspires to inculcate its precepts and familiarize them to unlettered capacities. Several names are at this moment before our mind's eye, whose zeal, kindness and active good wishes, have procured for us thirty, forty, and even fifty subscribers, and remitted the whole payment in advance, to our order. Such liberality is entitled to much more than our thanks; but we should merit the reproach of ingratitude did we neglect this occasion for bearing testimony to the generous exertions of the Rev. Messrs. Jackson, Bruene and Davis, of Maryland; the Rev. Mr. Rudd and Mr. J. Sims, of New-Jersey; the Rev. Messrs.* Ireland *and* Hart, *of Long Island, (N. Y.); the Rev. Messrs.* Perry *and* Judd, Thomas O. H. Croswell, *Esq. and Messrs.* Wright, Goodenow & Stockwell, *of New-York city, Mr. Storey, of Great Barrington, Mass.;* Jeremiah F. Jenkins, *Esq. of Providence, Rhode Island; and the Rev.* Samuel Andrews *and* Thomas Wetmore, *Esq. of the province of New Brunswick. These gentlemen will be pleased to accept our unfeigned thankfulness for their voluntary and successful endeavors, and generally very prompt remittances, for the Magazine. Nor can we omit to record the unexpected, because unsolicited kindness, shewn us by Messrs.* Marchant, Willington *&* Co: *proprietors of the Charleston Courier, in giving a full length insertion in their paper for several weeks to our prospectus, and volunteering their agency for the work. The favors received from the Clergy and others of our own state are numerous; but as the Magazine was founded under*

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REFLECTIONS FOR OCTOBER.

WHILE now the sun is retiring to southern climes, cutting shorter and shorter the days; and the chilly lengthened nights are covering the ground with hoar frost: While the verdure of the fields and groves is withering, and the falling leaves are strewing the ground, driven about by the cold blast that roars from the north: And while frequently the tempest sounds a prelude to coming winter, this first page of the Magazine resumes its wonted task, to assist the contemplative and pious mind, by such reflections as are suitable to the surrounding scenery of nature. True to the doctrine advanced with the commencement of the year, let it be still remembered that the book of nature is the book of God; that each day and each recuring season is but a different page of the same great book; inculcating a different lesson of wisdom, virtue and piety. We have only to apply our minds seriously to the subject, and the language is clear and intelligible to every capacity; it is obvious to every understanding.

What then is the instruction of the present season? Is it not aptly expressed in the words of the poet,* who for so many ages has been admired as the poet of nature?

"Like leaves man's generations rise and fall.
Now spring, with foliage clothes the forest boughs;
And now autumnal storms the ground bestrew:
Successive thus we bloom and fade away."

In the spring time of life, in our youth we bud and blossom; we shoot up with vigour and spirit, with health and activity. In summer, in the maturity of manhood, we clothe ourselves in the full robes of honourable distinction, or in the vainer pursuits of pleasurable gratifications. Firm to our purposes, rooted and grounded strong in resolution, we buffet the storms of adversity; like the sturdy oak, we labour to stand unmoved: Or in the sunshine of what we vainly call good fortune, we wave and wanton before the gentle gale of prosperity. We lift up our heads crowned with honour and ambition. We seek and obtain command among men: In war or in counsel, we arrive at our wishes; we sway multitudes, or put in motion whole nations. If our dispositions lead us another way, in the walks of science we put on the full flowing robes of fame. We

* Homer.

catch at the applauses of the world, and bless ourselves in the acquisition. With this we think ourselves amply repaid for months and years of mental labour. Or again, for worldly gain, we ransack the earth to her utmost bounds—That we may lay up treasures in abundance, that we may shine in the trappings of wealth, we explore every sea, and every coast—That we may wear silver and gold, that we may build and inhabit stately mansions, that we may attract about us crouds of envious and gazing admirers, we spend wearisome days and sleepless nights in a round of business. In one or the other of these ways all men are engaged; in lamenting their defeats, or pluming themselves on their success, they spend their hours of reflection.

But look at yonder forest, whose leaves are withered and dropping from the branches, to be driven about by the winds, and you will behold a lively emblem of yourself. The autumn of life has already come, or soon will approach, when the nipping frost of bodily decay, shall chill and damp the flow of your spirits; shall check the ardour of your desires, enfeeble your frame, weaken your hands that they cannot labour, and blunt your intellectual powers, that they cannot open to you new sources of pursuit. Where then will be those external decorations in which you have so much gloried? Fame and honours will be fading away; will begin to lose their charms in your eyes; they will drop off and lie in ruins around you, to be dispersed by the wintry winds that are coming. Wealth, however you may have clothed yourself with it, *as with a garment*, cannot administer solid comfort to your heart. It will cease to be charming; it will be seen to be too fleeting and transitory; and even now, you will behold yourself stript naked and bare as the tree, whose leaves are blown away by the wind. Such is, or soon will be your forlorn and disconsolate view of yourself, if these worldly goods have been your only object of pursuit.

Look once more then at the forests and trees of the field, and see if you cannot discern in them an emblem of what you ought to be. See you not some, while they are shedding their foliage, are also covering the ground with fruits, conducive to the nourishment and comfort of man and beast? They have not grown and flourished during the summer, merely for show: They have not covered themselves for nought, with that full flowing dress, which for the time appears so magnificent to the eye, but which is fleeting and short lived; but amid the profusion of leaves have been formed those delicious or salutary juices, with which your cup now overflows, or those rich and nourishing fruits with which your table is loaded. These have come to perfection shaded, and in a measure covered from view, by that spreading foliage which the God of nature has ordained: And being thus perfected, they have fallen, or are falling in abundance into your lap.

The like hereunto should be your case. Amid the occupations of time, the pursuit of worldly wealth, honour, or fame, pursuits not forbidden by the will of God, virtue, piety and holiness should have been perfected in the heart. Still and unostentatious goodness ought there to have grown from day to day, that it might be fully

ripe in the autumn of life. Concealed our virtues, if we have them, should not, and indeed cannot be by worldly pursuits, by the business and occupations of life. Yet neither any more than fruit without leaves, can virtue grow up in the heart, without mixing among men, and entering into the business of the world. True virtue is not and cannot be a solitary recluse, shut out from society. It must be intermixed with the more trifling affections of the heart, or it cannot come to any perfection.

This being the case, it is our business to see, that during the season of activity our virtues be, neither on the one hand, scorched by a fiery zeal for the service of God, which admits of no relaxation into the business or enjoyments of the present life; nor on the other, that all nourishment be drawn from them by an unceasing application to the vanities of time; which however showy at present, like leaves, will soon wither, fall off, and be blown away. Having hit upon this happy medium during the summer of life; having persevered therein till the autumn, till the decays of age begin to creep on, our fruits of goodness will ripen to perfection: They will drop in abundance into the lap of those who need. Our example will instruct, our wisdom will teach, and our serenity and peace will inspire those around us with the like course of life. Our fruits will thus afford food for the soul that hungers and thirsts after righteousness; and we shall have provided a store of consolations for ourselves which no power on earth can take away. We shall not be obliged to view ourselves as a leafless tree, barren and comfortless; but joys will spring up on every hand. The good we have done, the means we yet have of doing more; and the blessed prospect of a hereafter will add spirits and cheerfulness to our remaining days.

To reflections of this sort the husbandman, in a particular manner, is invited by his daily employments. If with his body, his mind be also occupied as it ought, he cannot miss of a train of thought somewhat of this nature. And if his mind be accustomed to those pious sentiments, and that humble reliance on heaven which becometh man; having now gathered in an abundant crop of the fruits of the earth for man and beast; having well stored his barns, his granary, and cellar; having secured the labour of his hands from the storms and frosts of winter, after the labours of the day are past, seated by his cheerful fire side, he will think over all the mercies of God, and break forth in songs of praise and thanksgiving.

Nor should this be all, for these mercies are intended not only to awaken our gratitude, but to instruct us in the lessons of wisdom. Thou then that tillest the ground, and hast now gathered in the fruits thereof, enquire, seek, and learn what are the fruits of thine own heart. It has no doubt been broken up and mellowed by adversity, by sorrows and afflictions, to which all are liable in this evil world. Its affections have also been sometimes invigorated by the sunshine of prosperity, and by the gentle dews and showers which have flowed from the bounties of Providence. The seeds of divine grace have been bountifully thrown into it by the great husbandman. And now what fruit has it brought forth? And what has been, and is, thy care and assiduity to secure those fruits from the corrupting influence of

thy depraved passions; to guard them against the storms of temptation and the destroying frosts of sin and wickedness? If in these things thou art wise and prudent; if thou hast well secured a good store of these fruits, thou mayest say to thy soul, (not with the folly of him who pulled down his barns that he might build greater, and *have where to bestow his goods*) but wisely thou mayest say, *Soul, take thine ease;* for thou hast provided a store that will not fail: It will enliven thy heart and cheer thy countenance, when thy limbs totter on the brink of the grave, when thy sight grows dim with seeing, thy ears dull of hearing, and all thy bodily senses are blunted by age. It will accompany thee to the grave, and stand thee instead, during its long winter. It will be thine everlasting portion when time shall be no more. If the autumn of thy life is come, and thou hast not profited by this instruction, and dost not now resolve to do so, thou art altogether inexcusable: And little more admissable is they excuse, if thou art in the earlier part of life; for autumn will soon arrive. Seize then the present time, and hear instruction. The book of nature, as well as that of grace, is before thee; an important page is now open to thy view. Before it closes, study it well, and imbibe the divine wisdom it inculcates. Let this and every succeding season make thee wiser and better, and then, when seasons shall cease to roll, eternal blessedness shall be thy portion.

A SERIES OF LETTERS,

Addressed to the Author of the " MISCELLANIES," *published in the year* 1805, *in the Albany Centinel.*

BY EUSEBIUS.

LETTER II.

IN my former letter, I pointed out some of the absurdities, in which the advocates for ministerial parity, and its consequent, a change of government, are unavoidably involved; and, if my understanding do not fail me, it has been demonstrated, that the change can never be accounted for on the ground of corruption, art and intrigue; but if it could, it is obvious to common sense, that we should have some record, some hint at least, of so important an event. The late Dr. Campbell, the learned *Principal of Marischal College, Aberdeen*, is totally dissatisfied with all the usual modes of accounting for this *supposed* change. He tells us, that it cannot be ascribed to corruption, for that is contrary to matter of fact; the Church being then in great purity, and the clergy distinguished for their virtue and piety.—So far, so good. But when he gravely informs us, "that he is so far from thinking, that the ambition, or the vices of the first ministers gave rise to their authority, that, on the contrary, he is certain, that this effect is much more justly ascribed to their virtues; that there is nothing which men are not ready to yield to distinguished merit, especially when matters are in that state, wherein every kind of pre-eminence, instead of procuring wealth and secular advantages, exposed but to greater danger, and to greater sufferings."

When he thus gravely talks, I cannot help exclaiming, as you do

on another occasion, "here let the reader take breath and compose himself." Virtue and religion changed presbyterian into episcopal government! What pity then, the presbyterians did not let episcopacy remain in the Church, when it sprang from so pure a source! And what a reflection upon the Church of Scotland, for destroying the legitimate offspring of so amiable a parent! But we may be sure, the Doctor meant no compliment to episcopacy. His design is to shew, that piety is more likely to obtain concessions, than barefaced attacks. Piety will indeed be applauded, admired and loved by the virtuous; but it will never induce men to sacrifice invaluable rights; for that is contrary to the well known principles of human nature. And what sort of virtue and piety could that be, which led the presbyters to offer to some of their own order, episcopal pre-eminence; and those to whom it was offered, to receive it; both parties well knowing, that it was contrary to the will of Christ? And what were they to get by thus depraving the government of the Church? They certainly could expect no reward in the next life for their transgression. Their views then must have been wholly confined to this life. And what did *this* offer to the presbyters for degrading themselves, and to the bishops for receiving this unchristian boon? For the *former*, imagination can devise no equivalent; as to the *latter*, did they derive from it wealth and secular advantages? No; poverty and contempt were their certain portion. Had they less suffering and greater security? No; but almost inevitable death and every species of torture. "As soon as an edict passed for persecuting the Christians in any part of the Church, the Bishops were immediately aimed at, as the most guilty persons, and the first that were exposed to the fury of their persecutors. As their danger was thus imminent, their labour too was often no less severe; for upon them was laid the principal care of the flock, which frequently required the greatest vigilance and attention in the shepherd. To the undergoing of all this toil and trouble, they were impelled by a sense of duty; and were supported under it, by the hope of having their services accepted by their blessed master. But could they have felt the force of this motive or indulged this hope, had they been conscious at the same time, that they were violating his commands in arrogating, (or *receiving*) a power and pre-eminence which he had expressly forbidden? And of this they must have been conscious, had their episcopal superiority been an infringement of the apostolic institution, and an entire subversion of that system of ecclesiastical parity, which, by their Lord's command, the teachers of the nations had formed and left with his Church, that it might be there retained to the end of the world."*

The mode which the learned Doctor adopted to account for this *unaccountable* change of government, involves him in greater absurdities than any *fiction* of his predecessors. It is ascribing to *piety* what nothing but *monstrous depravity* could have suggested; it is ascribing to the human mind *action* without *motive*, which is palpa-

* See Bishop Skinner's answer to Dr. Campbell's lectures, p. 318. The Bishop's reply to the learned Principal, is an excellent performance, and ought to be in the hands of every one, who wishes to have a fair view of this controversy.

ble nonsense; it is supposing the bishops to be idiots, in accepting a superiority, from which no advantage could result, either in this world, or in the next; and lastly, it supposes all subsequent writers and councils to be grossly ignorant, or stupidly credulous, in regard to the apostolic origin of episcopacy.

There is another way to which some have had recourse, to relieve themselves in some measure, if not entirely, from these perplexing difficulties; but it is so little to the purpose, that I should not think it worth while to mention it, were these papers to fall into the hands of none but men of learning. Some have said, although it is difficult, if not impossible, to shew when *diocesan* episcopacy began; yet that is the case also with respect to *Popery*, which is now a wide spread mischief, and which we are certain did not exist in the apostolic age. But this is gross misreprentation, and it evinces how hard pushed our adversaries are, when, rather than give up their opposition, they will have recourse to it. We *can* tell when Popery began, and we can bring it down to the reformation, with all its successive usurpations. Thus—the first that assumed the title of *universal* bishop, was John, bishop of Constantinople; against whom Gregory the Great, bishop of Rome, entered the lists. Gregory declared, that none of his predecessors ever assumed such an arrogant title. Yet Pope Boniface 3d, the second after Gregory, obtained this title from Phocas, who deposed and murdered his master Mauritius, the emperor. This was in the 7th century. And from this beginning, we can show the progress of the usurpation of the Popes, and the violent struggles of the bishops against it, even down to the council of Trent; and remarkably so in the year 1682, by the whole body of the bishops and clergy of France. And not only in point of government, but also in our disputes with the Church of Rome, about the doctrines of purgatory, invocation of saints, transubstantiation, half communion, prayers in an unknown tongue, &c. we are able to tell the beginnings of them, and the time when there was no such thing. If any one can shew this with respect to episcopacy, *erit mihi magnus Apollo.*†

I have now shewn, in as brief a manner as I could, by arguments, which, to my mind are irrefragable, that *diocesan episcopacy* had not its origin in the 2d century. We must therefore ascend to a higher source; and that will be found to be apostolic authority.

To me, Sir, it seems very unreasonable, that those learned presbyterians, who have conceded that the Church was episcopal in the 2d century, should rather involve themselves in inextricable difficulties, than take a safe and unerring path. If they would proceed upwards to the apostolic age, and deal fairly with the writings of Ignatius, the celebrated bishop of Antioch, he would conduct them to the true source of episcopal pre-eminence. But no; they beg to be excused from *that*. It would be putting their heads into the mouth of a lion; there would be an end of them at once. Something therefore must be done with Ignatius; and what way so compendious as to decidedly pronounce his epistles not genuine.

Ah, my good father! hadst thou been a friend to ministerial pari-

† This is the second point, on which I request an amicable discussion with the author of Miscellanies, &c.

ty, thy writings would be *some of the most precious remains of antiquity.* No tongue would have uttered one syllable against thee, but all would be approbation and eulogy.

The seven smaller epistles of that illustrious martyr, have been received as genuine by the most learned men in Europe, and they have been most triumphantly vindicated by bishop Pearson.‡ He has demonstrated their genuineness, and reduced every opposer to the dilemma of either admitting them, or giving up all the writings of antiquity. We may therefore apply to such, without any great breach of charity, what the learned Grotius, in a letter to Vossius, says of Blondel: "The epistles of Ignatius, which your son brought out of Italy, pure from all those things, which the learned have hitherto suspected, he (Blondel) will not admit, because they afford a clear testimony to the antiquity of episcopacy." Undoubtedly, that is the very "head and front" of the offence!

To me, Sir, it is very singular, that when you quoted Mosheim as unfriendly to the epistles of Ignatius, you did not perceive his striking inconsistency. He says, (as Grotius in the above quotation) that there would have been no dispute about them, had they been silent upon the point of episcopacy; and then observes, that they are involved in obscurity, and that there is ground to suspect them.§ Is not this plain language? And to what does it amount? Undoubtedly to this—do not quote them in favour of episcopal pre-eminence, and we will admit them to be genuine; but if you do, we will enter our *caveat* against them. Fie, sir, fie!¶

I should now, without any reserve, quote these genuine epistles in favour of the episcopal dignity; had not your able opponents given pretty large extracts from them, and were they not well known by all who read upon this subject. I shall therefore only beg that it may be remembered, that these epistles were written seven or eight years after the death of St. John, with whom Ignatius was intimately acquainted, as well as with the Apostles, St. Peter and St. Paul, by whom, according to the *ancients*, he was made bishop of Antioch. The testimony of such a man is absolutely decisive. But you are pleased to treat these epistles with very little respect; and to cut the matter short with four words—"they are not genuine"; but if they *were*, you would not admit them as proof, if they contradict the scriptures. You are certainly, Sir, very correct in the latter idea. But may it not be proposed *ad vestram verecundiam.* Is it probable, that you who live in the 19th century, should be as well acquainted with the government of the Church and the sense of scripture in relation to this, or any other point, as a man who lived in the days of the Apostles, and was intimately acquainted with several of them; whom all

‡ Usher, Vossius, Grotius, Hammond, Petavius, Bull, Wake, Cave, Cotelerius, Grabe, Dupin, Tillemont, Le Clerc, Bochart, Fabricius, and many others. Even Dr. Lardner, a dissenter of great repute, says, "I do not affirm that there is in them any considerable corruptions or alterations.—See bishop Horsley's letters to Dr. Priestly, p. 34.

§ I quote from memory, not having the author at hand; but I believe that I am correct as to the ideas.

¶ This is the 3d point, to which, I request the author's particular attention.

acknowledge to be a man, of the most exalted virtue, and the most consummate piety; and who submitted to a horrible death rather than renounce his Saviour? Would it not be natural for you when reflecting upon this subject, to reason in some such manner as the following? Ignatius certainly bears pointed testimony to episcopacy; that he was mistaken, supposing him to be in his senses, is morally impossible; or that he did not speak the truth, virtuous and pious as he was, is utterly inadmissible. Perhaps I am wrong in the interpretation which I give to one or two passages of scripture; nay, it must be so upon the ground of fair evidence and just principles of criticism, which ought to be the guide of a rational being. Mine is but an *opinion*, in which the wisest of men may err; his testimony is to *a fact*, concerning *which*, unless he was a fool, or a knave, he could not err. He saw with his eyes what government the Apostles, under the direction of the Holy Spirit, had instituted; he heard with his ears what they taught, and could have had recourse to them whenever he was at a loss for their meaning. He might therefore have known from the Apostle himself, had he been in any doubt about it, what he meant by "the laying on of the hands of the presbytery," and the sense which I give to that text, being utterly inconsistent with the testimony which he bears, one, or the other of us, must be grossly mistaken, and which it is, the *impartial* will be at no loss to determine." These are the ideas (one would suppose) that would naturally occur, and this the mode of reasoning that candid reflection would suggest (almost necessarily) upon this subject.

There is, if I judge correctly, one short mode of determining, whether the epistles of Ignatius be genuine, or not; I mean, considering them merely as they bear testimony to episcopacy. You know, Sir, that presbyterians suspect their genuineness, only in the article relating to the government of the Church; for they will, without any ceremony, quote them upon other points. This is arbitrary enough, but such is the fact. Now Sir, be so good as to read these epistles, and expunge all the passages which relate to the government of the Church, and you will find nothing left but disjointed sentences without sense, pertinency or design. Even the opinion, that Ignatius was not the author of the epistles ascribed to him, (unreasonable as it is) is more defensible than this. But on this subject, I shall say no more than just to observe, that we are in full possession of them upon every fair principle of criticism, and you can try your strength upon them, whenever you please.*

To Ignatius may be added his contemporaries Philo and Agatho-

* Hard is the fate of ancient writers! exclaims the sensible Dr. Chandler. For if they do not luckily countenance modern opinions, either their credit will be directly attacked, or their arguments ridiculed, or sophistically evaded; and if nothing less will serve, the authenticity of their writings, and perhaps that such persons ever existed, will be disputed. And when an obstinate opposition is once undertaken, whether from interest, or spleen and maligmity, there is no ancient author, not even some of those of the holy bible, but that such adventurers may be able to do some injury to their reputation and authority. This remark accounts for much of the opposition St. Ignatius met with in the last century; prejudice and a partial attachment to particular systems may probably account for the remainder.....Appeal, &c. p. 9.

pus, or whoever were the writers of the acts of his martyrdom. They attended him on his journey from Antioch to Rome, at which time, they inform us that "the churches and cities of Asia honoured the holy man by their bishops, presbyters, and deacons. This deserves full credit, as the authors were eye-witnesses of what they relate. This and the testimonies from Ignatius, are of immense weight. Had you any thing to counterbalance them, I should certainly renounce episcopacy as a divine institution, and retain it merely as the most prudential mode of government.

We shall now, Sir, step into the apostolic age; and after considering a passage or two, in an epistle of Clemens, bishop of Rome, and comparing the evidence for episcopacy, with that for the canon of scripture, we shall give the most serious attention to the *holy scriptures*, and then, after some miscellaneous observations, close this important controversy.

But this letter is sufficiently extended. I shall therefore conclude it with a summary of what has been said. I have shewn from the writings of several learned presbyterians, that they allow the Church to have been every where episcopal, in the middle of the 2nd century, and some of them allow it to have been so, even in the apostolic age. It follows then, that episcopacy was either of apostolic institution, or that a change of government took place soon after the death of the apostles. I *do* think, that I have *demonstrated* from the well known principles of human nature, and from the circumstances of the Church at that time, that no such change *could* have taken place; and from the silence of all antiquity, which affords a *strong presumption*, and the positive testimonies of the *ancient fathers* to the apostolic origin of episcopacy, to a *moral certainty*, I have demonstrated that no such change *did* take place. The legitimate inference then is, that episcopacy is of apostolic institution. But I shall not rest the matter here, (although I think I might do it with great safety) but proceed upward, step by step, to the great source of sacerdotal authority.

FOR THE CHURCHMAN'S MAGAZINE.

THOUGHTS ON THE CREATION OF THE WORLD.

In the beginning God created the heaven and the earth....Gen. i. 1.

GRAND exploits should be recorded by capable historians; and the more important the subject, the more perfect ought to be the description. It is therefore an unspeakable satisfaction to all those who meditate upon the works or revelation of God, that the great Architect of heaven and earth, has vouchsafed to give an account of his own labours; that infinite wisdom has engaged in discribing the works of infinite power. The creation of the world is one of the most stupendous exertions of power and skill, which mortals have beheld; and the history of it, dictated by the spirit of God, is replete with majesty of thought and expression, which can be found in no other book. And so sensible have learned men been of

this truth, that it has been usual for masters of eloquence to cite the history of the creation, as the model of fine writing, and the most perfect specimen of sublime composition. The language impresses upon the mind a great degree of that awe and veneration which would naturally result from witnessing the scene it describes. The simple creation of the world, however, or the single chapter in which it is recorded, presents to a cursory observer, but a small part of the beauty and majesty which the subject involves. Much more is implied in them both, than is openly expressed. To comprehend the harmony of parts, the justness of proportion and the convenience of arangement, throughout the structure of the world, it is necessary to take into view the purpose for which it was made, and the nature of the beings who were to possess it. And the same observations should be made in reference to the book of Revelation; a single portion of which, like a disjointed part of a complicated machine, might seem useless and unintelligible alone, but discovers its importance and propriety on being taken into connexion with the whole.

The design of the creation, so far as can be gathered from the conformation of the earth, the subsequent laws and regulations by which it has been governed, seems to have been for the habitation of intelligent beings; to exercise their various affections, and to educate and train them to the use of nobler faculties, and a more exalted sphere of action. Revelation has assured us of the same thing; t is the business of meditation and philosophy to see how far this design has been answered. That one object of creation was the trial of men's affections, and the exercise of their faculties, appears from the temptation to sin, which was placed in view of the first pair, and the severe menace of punishment in case of transgression.

To shew that they were not to live in a state of inactivity neither in mind or body, they were placed in the happy garden, to *dress and to keep it*. Even in that state which we are apt to imagine the summit of felicity, they were not without their trials and temptations, their weaknesses and their wants: An evident proof that they were designed for probation, before they were placed in their eternal mansion. Had they indeed been originally created fit inhabitants of heaven, no good reason can be assigned, why they were not placed there at first, rather than in a station so much inferior; and their subsequent transgression shews the impropriety of their having been exposed to still greater crimes and severer penalties. After the fall and degeneracy of our race, the mode of their probation was reduced to a level with their capacities, and proportioned in some degree to the guilt and depravity of their nature. To affect their gross and sordid passions, the earth was cursed with ruggedness and sterility. The land must now be laboured with patient industry, and watered with the sweat of fatigue and sorrow, in order to extort an unwilling plant, or procure a temporary relief from want. Those delicious fruits which once sprang spontaneously from a generous soil, have now retired beneath the covert of the earth; and even when a laborious process has brought them to the light, they are embittered in taste and degenerated from their former salubrity. The objects around us, and the whole face of nature, seem to have

changed their appearance, according to the fallen condition of man. The elements are commissioned alternately to profit and annoy us; now allaying our fears, and again punishing our temerity. Those charming scenes which once environed the abode of innocence, and which attracted the admiration and inspired the songs of angels, have given place to barren desarts and a deadly atmosphere: Our means of life and dearest enjoyments are mingled with pestiferous ingredients; the poisonous serpent lurks beneath the fairest flower, and our choicest viands contain the seeds of death. Satan too has changed his mode of temptation in accommodation to our vitiated desires. Refined enjoyments and a tree of knowledge, to fallen man, have lost their charms; hence he allures them with the gratification of depraved affections and the vilest passions. All parts of creation both in their primeval perfection, and subsequent degeneracy, hence appear admirably calculated to prove the virtue and felicity of mankind.

Another motive for the creation of the world, in so much beauty and grandeur, seems founded in a desire to excite in every intelligent creature, a knowledge and veneration of the all-wise and powerful Creator. The fabric of the earth is a monument of the goodness, the wisdom and the power of God. His goodness is eminently displayed in the profusion of blessings which he has extended to every living thing upon the earth; providing food and raiment and every means of life for all his creatures, according to their several wants; and dispensing his gifts more liberally to those, which have the least ability to provide for themselves. And it is worthy of remark, that those helpless animals, which nature has clothed, are accommodated with a variety of dress, according to the vicissitude of seasons, and difference of climate. They are clad in a cool and light garb, when the severities of heat require it, which is exchanged for one more warm and impervious to resist the extremity of frost. Their proper food chiefly abounds in those parts where it is otherwise convenient for them to live, and they are endowed with suitable arms to procure their sustenance or resist an assault. The instinct or natural sagacity of animals, is another blessing and phenomenon, which defies all investigation, and is of too great extent to be brought into discussion on this occasion. Sufficient that their knowledge and faculties are equal to their wants, and that no property is given them in vain.

The mysterious construction of the human body, exhibits the wisdom and munificence of our Creator. We have not a limb, not a bone, not a joint without its use. Justly therefore has the Psalmist exclaimed, *we are fearfully and wonderfully made.* And considering the abundant supplies of sustenance provided for our use, we cannot reject the inference of the Apostle, that the very heathen ought to know and praise God for the general display of his benevolence; *because he has not left himself without witness; in that he does us good and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness;* or with the poetic and beautiful expression of the Psalmist, *Thou openest thine hand and satisfiest the desire of every living thing.*" And although the beauty and grandeur of creation may have degenerated along with the creatures for whose use it

was designed, yet enough remains to display the power and benevolence of God, and command the admiration and gratitude of mankind. Who can behold the perfection of beauty and grandeur displayed throughout the works of creation; who can consider with the Psalmist, *the heavens, the works of God's fingers, the moon and stars which he has ordained;* who can contemplate those glorious luminaries performing such great and benignant offices for the earth, in perfect order and regularity, without exalting his soul to the all-powerful and benevolent Creator, in emotions of wonder and praise! In all their various and complicated operations there is no confusion of motion, no decay of strength; there is nothing superfluous, nothing wanting. *He appointeth the moon for seasons, and the sun knoweth his going down.* And it may justly be said, that all creatures have a proportionate share in the blessing conferred upon Joseph: *Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious things brought forth by the sun, and for the precious things put forth by the moon: and for the chief things of the ancient mountains, and for the precious things of the everlasting hills.* And it is impossible to contemplate, with all the veneration which the subject demands, that glorious morn of the creation, when all nature exulted in the perfection of workmanship, and the beauty of youth; when by the power of the divine word this fair system of the universe was called into being; when the confusion of chaos gave place to the most perfect regularity; each part of the grand work obedient by assuming its appointed station and harmoniously performing its duty:—When the angels who had viewed with wonder the progress of the work, rejoiced with songs of adoration and praise at the completion and success of the whole! And would they withhold their approbation of that divine achievement which the great author of all perfection had pronounced to be good: An event so glorious as to draw forth testimonies of exultation from every inanimate substance, when *the morning stars sang together, and all the sons of God shouted for joy.*

And behold the completion of the whole work in the creation of man, for whose use the earth seems to have been formed, with the whole host of subordinate creatures. View him in Paridise, yet perfect from the hands of his Maker, glowing with health, and rejoicing in innocence; see him made lord of the creation, in the keeping of angels, and holding conversation with God! His faculties all new and perfect; the organs of his senses, like the disposition of his mind in unison with that exalted scene of happiness in which he was placed. This was the accomplishment of that work, which for majesty of design, beauty of execution, and harmony of operation, so eminently displayed the glory of its great author.

Another object which the works of creation seem calculated to promote, is the instruction of mankind in divine knowledge. My limits will not permit me to enlarge upon the subject of figures and emblems, and the mysterious relation which all the works of nature bear, to the character and attributes of their author. Every created thing is stamped with the image of God; the impression in some is fainter than in others, but accurate inspection will discover the

likeness in them all. Our gross conceptions could never compass the mystery of spiritual subjects, but through the medium of sensible things; and to that purpose he has not only created them with these emblematical properties, but in many instances, has referred us to them and explained their mystical signification.

His glory and splendour is eminently displayed in the sun in the firmament, which like its archetype is likewise the source of all the lustre which other objects exhibit. He is in the natural world what God is in the spiritual; *the father of lights*, or, *the true light that lighteth every man that cometh into the world*. Placed in the centre of the planetary system, a host of dependant bodies revolving about his throne, and sharing in the emanations of his glory, he gives them life and motion, he guides their course, controuls, sustains and animates the whole. And like the fountain of divine grace, he bestows his blessings more abundantly upon those who approach nearest his presence. To the earth which we inhabit he is a gracious benefactor, through whose genial influence every vegetable and animal substance may be said to *live, and move, and have its being*. In the union of all his properties we have an emblem of the great JEHOVAH, the ever blessed TRINITY; in his body or primary substance we behold the *father*, the source and cause of all things; in the rays of light emitted from him, we have an image of the *son of God*, who is coeval with the Father, and cometh from him; who is the means of communication between him and his creatures; an image which, like the blessed Saviour, is the *light of the world, revealing the truth*, and delivering us from that emblem of sin, the power of darkness. The Holy Ghost is shadowed under the heat and animating influence, which may truly be said to proceed from these emblems of the Father and the Son; which like its archetype is invisible in its operations, and known only by its effects; which animates, cherishes, and sustains the natural world; and performs all those kindly offices for the body which the Holy Ghost does for the soul.

The Catholic doctrine of the Trinity was hence asserted and illustrated from the foundation of the world; and the lively image of God in three persons coequal, without division of substance or confusion of character and office, was impressed upon the first works that came from his hand.

In the moon we have a very significant emblem of the Church. She receives her light, her motion and direction ultimately from the sun, the great fountain of every natural impulse. And though restrained to the earth, to which her influence is made subservient, and by which her movements are immediately directed and governed, yet the earth exercises that controul by virtue of a power derived from the sun. Thus the Church receives her spiritual light and direction from the true *sun of righteousness;* and though the direct government of her may be exercised by mortal men, yet they act by virtue of an ability and authority committed to them by God, *the author of every good and perfect gift*. She like the moon is in some degree subject to the changes and vicissitudes of the earth; she wanes and is eclipsed in consequence of the intervention of the earth, or the occurrence of worldly considerations, between her and the

source of her light: Sordid and vain passions, like gross particles of a cloud, often obscure her face for a season; yet she never fails to emerge again with all her wonted splendour; and though apparently various, she is ever the same. In short, it would be an exhaustless theme to pursue to its just extent, this analogy between the natural and spiritual world; and I have no reluctance to confess, that what I have advanced is no more than a clew to a more entertaining and profitable prosecution of the subject.

Suffer me then to conclude with merely mentioning the emblematical *manner* of the creation; it is declared in the sacred word, that *God created the heaven and the earth*, whereas the scriptures frequently ascribe this work to the Son of God, or the Lord Jesus Christ. This apparent difficulty is obviated by confessing that Christ is God. One of the most usual appellations given him in scripture is, *Logos*, or the word; hence in this history the world was created by the word of God. God the father *spake the world into being;* or the word came from him; thus *God said let there be a firmament; God said, let there be light;* which corresponds with the comment of St. John. *In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by him.* And should we look for the third person in the Trinity on the same occasion, we read that *the spirit of God moved upon the face of the waters.* Hence was exhibited in the beginning the three distinct persons in the Holy Trinity, who nevertheless are but ONE GOD.

M. C.

EXPOSITION OF THE ARTICLES OF THE CHURCH.

ARTICLE VI.

Of the sufficiency of the Holy Scriptures for Salvation.

"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church."

WE have seen that the five first Articles relate to the foundation of all religion, the existence of a God, and to the characteristic doctrines of the Christian religion, concerning the Father, the Son and the Holy Ghost. The next point to be settled is the rule of our faith and practice: this is a subject upon which there is a material difference between the Church of Rome and the Church of England, and to that difference this Article is directed.

The divine inspiration of the Holy Scriptures, and consequently their truth and obligation, is allowed both by Papists and by the members of our Church; but the Papists assert, that the books of the New Testament do not contain the whole rule of a Christian's faith and practice; they believe that the Apostles orally delivered many

doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament; and they further believe, that these doctrines and precepts have been faithfully transmitted to the present time, and that there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary, this article of our Church asserts, that the Scriptures contain a complete rule of faith and practice; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority.

In proof of the former part of this article, we may first observe, that oral tradition, on account of the prodigious length to which human life was at first extended, had greater advantages, than it could have in any subsequent period. Methuselah lived about 300 years while Adam was alive, and Shem lived almost 100 years with Methuselah, and about 100 years with Abraham: but though it thus appears, that two intermediate persons, *viz.* Methuselah and Shem, were sufficient to convey any tradition from Adam to Abraham, yet the simplicity and purity of the primeval religion were so grossly corrupted in the days of Abraham, that all knowledge of the one true God would have been utterly extinguished, and idolatry would have prevailed universally, if it had not pleased the Almighty to reveal himself in an especial manner to Abraham and his posterity, and to separate them from the rest of mankind. If to this experience of former times, we add the observation which must have occurred to every one concerning the inaccuracy of reports upon the plainest matter of fact, we may conclude that oral tradition is altogether incompetent to transmit to us, from the times of the Apostles, any doctrines or precepts in which our eternal salvation is concerned. Surely therefore it ought not to be believed, that points of such importance would be trusted to so doubtful a conveyance. It is certain that the Evangelists and Apostles have delivered to us in writing some articles of faith, and some rules of practice, as essential to salvation; but if some, why not all? Is it probable that we should receive part of our religion in writing and part by oral tradition? Is there any mention in the New Testament of authentic tradition which was to be added to the written word of God? of any defects in the gospels, which the Church was to supply by her unwritten precepts and doctrines?

But let us consider the case of the Mosaic dispensation, which was introductory to the gospel, and was derived from the same divine origin. The law of Moses was delivered on mount Sinai under the most striking and impressive circumstances, and it contained rites and feasts calculated to preserve the memory of it: it was temporary, and confined to a single people, who were kept united, and were not permitted to mix with other nations: it consisted chiefly of ordinances, which were to be performed, without any great interval of time, at one place; and yet the whole of this religion, thus suited, (if any could be,) to oral tradition, was by the express command of God, committed to writing. On the other hand, the Christian religion is designed for the whole world, for men of all countries, languages

and times, and every part of the worship enjoined by it may be performed in any part of the world. Surely then we may conclude that the whole of the Christian religion was committed to writing; that God would make the same provision for the preservation of the universal religion of mankind, which he did for the partial religion of the Jews.

St. John indeed seems to declare, that a belief of what he alone had written was sufficient to ensure eternal life: *These things*, says he at the end of his gospel, *are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name*...John xx. 31; and St. Luke tells Theophilus, that he wrote his gospel, that he *might know the certainty of those things in which he had been instructed*...Luke i. 4. Though the whole Jewish religion was in fact contained in the books of Moses; yet the Jews, in the time of our Saviour, had a great number of traditions, which they observed with the utmost strictness. Christ and his Apostles frequently appealed to Moses and the prophets, and encouraged and commanded the searching of the Scriptures; but in no one instance did they acknowledge the authority of the traditions, which were then held in such high esteem; on the contrary, Christ told the Jews, that *they had made the law of God of none effect by their traditions*...Matt. xv. 6; and that *they worshipped God in vain when they taught for doctrines the commandments of men*...Mark vii. 7. We believe therefore, as the article asserts, that "the Holy Scripture containeth all things necessary to salvation."

The written word of God being the sole rule of our faith and practice, it follows that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or to be thought requisite or necessary to salvation.

"In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." As enough has been said by various able writers, of the canon of both of the Old and New-Testament, it is unnecessary for me to say any thing upon that subject in this place, except that in the enumeration of the books of the Old Testament contained in this article, the books of Ezra and Nehemiah are called the first and second books of Esdras; Esdras being the septuagint translation of the Hebrew word Ezra. Ezra and Nehemiah were formerly joined in one book, and when they were separated, the book of Nehemiah, being considered as a continuation of the book of Ezra, was called by his name.

There is no authority, internal or external, for admitting the books commonly called Apocryphal, into the sacred canon; they contain no prophecy or other authentic mark of inspiration; they were all written subsequent to the cessation of the prophetic spirit, but before the promulgation of the gospel; they were not included in the Jewish canon, and therefore received no sanction from our Saviour; they are not cited or alluded to in any part of the New Testament. There is therefore no ground for applying the books of the Apocrapha to establish any doctrine, but they are highly valuable as ancient wri-

tings, which throw considerable light upon the phraseology of scripture, and upon the history and manners of the East; and as they contain many noble sentiments and useful precepts, our Church in imitation of the primitive Church of Christ, doth read them for example of life and instruction of manners. Our Church does not read all the books of the Apocrypha; it reads no part of either book of Esdras, or of the Maccabees, or of the book of Esther; nor does it read the song of the Three Children, nor the prayer of Manasseh.

FOR THE CHURCHMAN'S MAGAZINE.

JOHN CALVIN'S SENTIMENTS OF CONFIRMATION.

THAT the followers of Calvin have departed from his sentiments in regard to the solemn rite of Confirmation, is probably known to but few, either of those followers or others; and yet so it is, as the following extract will make manifest. Though he was inclined to detract from its significance and importance by denying it to be an Apostolic practice, yet his testimony, so far as it goes, is of great weight, and should be valued by those who retain and practice the rite. His sentiments on the subject are expressed in terms of the fullest commendation of it, as being of very high antiquity, and universally received in the Church of God, and what ought still to be retained. This will appear from the extract.....EDIT.

IT was an ancient custom for the children of Christians, when they came to years of discretion, to be set before the bishop, that they might take upon themselves that office which was required of those who came to baptism in adult years. These used to sit [in the Church] among the catechumens, until being duly instructed in the mysteries of the faith, they were able to make a proper confession thereof before the bishop and people. Those therefore who had been initiated by baptism in their infancy, inasmuch as they could not then make a confession of their faith before the Church, were again presented by their parents, at the end of childhood, or the begining of youth; and were examined by the bishop according to an established, and then universally received form of a catechism. And that this transaction, which ought on every account to be solemn and sacred, might have the more reverence and dignity, the ceremony of imposition of hands was added. Thus the child, his faith being approved, was dismissed with solemn benediction. The ancients make frequent mention of this custom. Pope *Leo* says, "if any one return from heritics let him not be re-baptized, but by the imposition of the bishop's hands let the virtue of the spirit be conferred, to supply what was wanting in him." Here our adversaries will urge, that that must be called a sacrament in which the Holy Spirit is conferred. But this same *Leo* elsewhere explains what he means by those words, when he says, "let not him who has been baptized by heretics be re-baptized; but by the invocation of the Holy Spirit, through the imposition of hands, let him be confirmed; because he

hath received only the form of baptism without its sanctification." And *Jerome* likewise, against the *Luciferians*, has the same sentiment. It cannot indeed be denied but that *Jerome* errs somewhat in calling it an apostolic observation; yet he is far from advocating the follies of the Romanists [in this matter:] And he quallifies what he does say by adding, that "this benediction appertains to the bishops only, rather in honour of the priesthood, than from any express injunction of the divine will." Such an imposition of hands then as consists in a simple benediction, I approve, and wish were restored among us in its primitive purity.

FOR THE CHURCHMAN'S MAGAZINE.

MR. EDITOR,

The following communication will not, perhaps, be found unworthy of a place in your Magazine.

THE SCRUPLES OF A METHODIST SATISFIED.

NOT long since, a truly religious and intelligent lady was strongly urged, by a pious relation, to unite herself with the followers of Mr. John W——y. After much anxiety, she laid before a clergyman, in whom she had confidence, the following questions, to which she requested his reply. The result was that, by the blessing of God on the clergyman's labours, the lady was freed from her doubts, and confirmed in her exclusive attachment to the Church.

Quest. 1*st*. What is it to be *born again?*

Ans. The scriptures unequivocally and strongly inculcate the two following facts:—

1st. That in consequence of our first parents having revolted from God, surrendering themselves to the direction of the devil, and breaking that divine command which was to be the trial of their fidelity, all mankind inherit a fallen and corrupt nature, a nature prone to evil, and alienated from the love and service of God.

2nd. That in order for an individual to receive salvation through Christ, this original corrupt nature must undergo a radical change, and must be sanctified; that is, it must be rendered, by the operation of the spirit of God, totally different from what it was; it must be rendered holy, abhorrent from sin, and warmly disposed to the love and service of God and Christ.

Now this change is described in the New Testament under various figurative expressions, calculated partly to denote the extreme magnitude of it, and partly to indicate its kind and effect; thus it is termed—"to be born again; to be born of the Spirit; to be a new creature; to put off the old man which is corrupt, and to be renewed in the spirit of our minds; to put on the new man which, after God's image, is created in righteousness and true holiness; to be transformed by the renewing of our minds; to be saved by the renewing of the Holy Ghost," &c. all which expressions have, in substance, the same meaning, and may be illustrated by that familiar comparison of our Lord—"unless ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven:"

and again—"whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." The regenerate, indeed, *must* resemble little children or babes, in simplicity, humility, and docility. Such was Nathaniel; whom our Lord honoured with this high encomium—"Behold an Israelite indeed, in whom is no guile."

Q. 2nd. How can we be *assured* that this work is accomplished in *us?*

A. By referring to the *proof* pointed out in the New Testament; which will be explained in answering the next question.

Q. 3d. What foundation from scripture have we to believe that we may, in this life, be assured of our salvation, or that our sins are forgiven?

A. Every person who is "born again, renewed in the spirit of his mind," &c. is scripturally authorized to consider himself *to be* in a state of salvation. In which state he is also warranted to regard himself as *continuing*, so long as, by divine grace, he is enabled habitually to exhibit the genuine evidences of a regenerate state; or, in other words, faithfully to perform the appointed conditions of salvation; viz. "repentance towards God, and faith toward our Lord Jesus Christ."

A person, wishing to satisfy himself whether he is born again, &c. or in other words, whether he is in a state of salvation, must apply for information to the scriptures; that is to say, he must enquire what are the marks which the scriptures give, as descriptive of persons who are in a state of salvation; must *there* examine whether, at present, these marks are fairly applicable to himself.

I do not conceive that there is a single text of scripture which, if rightly interpreted (I mean, interpreted conformably to the general scope of the passage in which it stands, and to other parts of scripture) directs us to refer for the decision of these points to internal impulses; or to other similar sensations, by whatever names they may be called, which many pious people regard as special tokens that their sins are forgiven, and consequently that they are in a state of salvation. If there be no such direction in scripture, to rely on such impulses is unwarrantable, and therefore unsafe.

When we consider the extreme of credulity, to which (on subjects unconnected with religion) experience shews that the human imgination may be carried, how easily people of warm conceptions may persuade themselves that they feel what they *wish* to feel; how liable to be produced, or to fluctuate, all internal feelings are, according to the state of the nerves and spirits, according to bodily health and constitution, according to the natural liveliness or slowness of the fancy, according to the strength and sobriety, or the weakness and hastiness of the judgment, we must regard it (I think) as an instance of mercy and loving kindness in God, that HE has not referred us, on the most important of all subjects, to internal impressions; which must apparently be so dubious and uncertain, and which according to their presence or absence, might excite groundless confidence or groundless despair.

The scriptures give us a clearer and safer criterion: they refer us to solid facts; to a plain rule which we cannot mistake, except through our own fault. In various passages they describe the fruits of the spirit, the dispositions of heart, and the consequent course of life which distinguish those persons who are in a state of salvation.—Let a person examine his own heart and life impartially, as before God, and compare them with the characteristic descriptions given in the New Testament of the righteous; if they agree with those descriptions, he may humbly entertain a just confidence that he is in a state of salvation; if they do not, he must conclude the contrary. "He that doeth righteousness is righteous—they that are Christ's, have crucified the flesh with the affections and lusts—he that doeth my commandments, he it is that loveth me—ye are my friends if ye do what I command you—every one that doeth righteousness is born of God—whosoever doeth not righteousness is not of God—every one that loveth [God and his neighbour] is born of God—this is the love of God, that we keep his commandments—he that keepeth Christ's commandments dwelleth in him—if any man love the world, the lust of the flesh, the lust of the eye, and the pride of life, the love of the Father is not in him—the fruit of the spirit is in all goodness, and righteousness, and truth—if a man love me, he will keep my words; he that loveth me not, keepeth not my sayings—if we say that we have fellowship with him, and walk in darkness, we lie; but if we walk in the light, the blood of Jesus Christ cleanseth us from all sin—the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

From these, and many other passages of scripture which might be produced, it is manifest that the standard, by which we are directed to learn whether we are in a state of salvation, is this: to examine impartially whether a fervent love, through faith, of God and our Redeemer, proving itself by the only true test, a life of habitual holiness, be the grand principle which fills our hearts and directs our lives. If that be so, we are born again; we live not unto ourselves, the world, the flesh, and the devil, but we live unto God and Christ: we are in a state of salvation; and the grace of God will keep us therein, if we ourselves stedfastly labour, through his grace, to persevere in faith, piety and holiness, unto death. If any other than this be our ruling principle, or if we balance between this and any other principle, we are not in a state of salvation.—or "no man can serve two masters" at the same time; "ye can not serve God and mammon: what concord hath Christ with Belial?"

Q. 4th. May we believe that a conviction of forgiveness of sins in this life is often, or ever so strong and so clear as not to be mistaken by the person operated upon? or is it more frequently a gradual work, by which the whole soul is drawn to God?

A. It would be presumptuous to limit the operations of God; and therefore it would be too much to say that, in *no* case, God will at present operate on the heart of an individual an instantaneous conviction of the forgiveness of his sins. But I know no reason for expecting such an event. In the days of the Apostles indeed, when

miraculous evidence was necessary for the introduction of Christianity, miraculous convictions were cosistent with the general plan which God thought fit to pursue, in orderto evince the truth of the *new* religion. When *other* miracles ceased, as being no longer necessary, there appears no reason in the nature of the thing itself, nor any foundation in scripture for expecting miraculous convictions to be *continued*. God has provided an intelligible, a *certain* criterion, by which a person may know whether his sins are forgiven (that is, whether he is in a state of salvation) or not; the scriptures speak of no other criterion. For both these reasons it is highly *improbable* that any other criterion (such as a sudden impression, &c.) will be granted, or can safely be trusted.

The way in which the soul is drawn to God, is generally, if not universally, gradual; according to the gradual influence of those external means of drawing it, which God in addition to the secret operations of his grace, has appointed; such as public and private prayer, religious instruction, reading the scriptures, and other circumstances instrumental to Christian edification.

Q. 5th. Can we not be in a state of salvation, without the conviction that our sins are forgiven?

A. If by the conviction that our sins are forgiven, be meant a conviction by an internal impulse, this question has been answered by the preceding observations; that we *may* be in that state without *such* conviction. A satisfactory judgment may be formed, whether we are in a state of salvation or not, by trying our hearts and lives by the scriptural standard, as already stated.

Q. 6th. Has true faith in Christ these two fruits inseparably attending it, dominion over sin, and constant peace resulting from a sense of forgiveness?

A. By dominion over sin, and similar phrases in the New Testament, I do not conceive to be signified a state of sinless perfection: for such a state the scriptures unequivocally pronounce to be unattainable upon earth. I understand them to imply a state in which the predominant, the ruling principle of the heart and life, is, faith producing *habitual* holiness: so that sin, though not exterminated, is kept in subjection; it seldom gains an advantage except by surprize, and when it is perceived to have gained an advantage, is followed by true repentance. A dominion over sin, in *this* sense, is a necessary fruit of true faith in Christ; and is the proof by which the individual is to judge of his spiritual state.

Peace and joy are repeatedly mentioned in the scriptures, as fruits of the spirit, and as attendants on righteousness; and they will *generally* pervade the mind where there is a reasonable confidence of being in a state of salvation. But it will *sometimes* happen in the case of persons of weak spirits and tender consciences, that even when the heart is unequivocally and unreservedly devoted to Christ, anxiety will occasion distressing doubts and fears on the subject of salvation. And such doubts and fears are perhaps permitted and employed by wise Providence, for the very purpose of trying the dependence, the faith, the perseverance of the individual.

Where persevering faith and obedience are found, I conceive that peace and joy are almost invariably known ultimately to follow.

Long-Island, 16*th Sept.* 1806.

CASTELLIO'S TRANSLATION OF THE BIBLE.

ISAIAH vii. 16—*For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.* The word *land* in scripture as well as in common discourse, often signifies a nation or kingdom. Of what nation then speaks the Prophet? The people of Israel, after the separation of the ten tribes, had indeed two kings; but of that land the words cannot be understood, for they are addressed to the house of David, who could hot have abhorred their own land.

Towards solving this difficulty the rendering of Castellio affords at least a conjectural clew. *For before the child shall know to refuse the evil and choose the good, the land, on account of whose two kings thou art troubled, shall be desolate. To know how to refuse the evil and choose the good,* is a well known expression in the word of God, signifying *maturity*. If then we should understand the passage as referring not the person of the Messiah, which is commonly done, but to the profession of the Gospel, (a sense not inconsistent with the latitude of prophetic language,) and recollecting that kings are in scripture, very often put for magistrates in general, we may well understand the Prophet as pointing to the *Roman Empire* in these words, which was governedby two chief magistrates, called *Consuls;* by whom and that nation, the people of Israel were long troubled; by whom they were cruelly oppressed, trodden down, and finally dispersed to be no more a nation.

If this conjecture be right, the prophecy is confirmed by known historical verity. It has received, and is receiving a fulfilment. *Rome* has long since been desolated; and the Gospel has not yet reached its maturity, being professed only in a part of the world, the knowledge of the true God not yet *covering the earth as the waters do the sea;* which we are assured shall one time be the case, when all nations shall have come into the fold of Messiah, and enlisted under the banner of the PRINCE OF PEACE.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

THE LIFE OF DR. NICOLAS RIDLEY,

BISHOP OF LONDON.

THIS great and blessed martyr, whom I may justly style the glory of our English reformation, was born in Northumberland, near the Scottish borders; and trained up in the first rudiments of learning in the grammar-school at Newcastle upon Tyne. From thence he was sent to Cambridge, and admitted scholar of Pembroke

Hall; and having taken his first degree in arts, he was elected fellow in 1524. His proficience in learning was so great, that young as he was, he was so well known, and so highly esteemed at Oxford, that they coveted to transplant so precious a jewel into their own University; and to that end he was elected to a vacant fellowship at University College; but he refused to accept it. In 1525 he commenced master of arts; and about this time it is most probable that he travelled into foreign parts; and after having spent some time at Paris, among the doctors of the Sorbonne, and made a short stay at Louvain, he returned again to Cambridge.

In 1534, he was proctor of the University; and in 1537, took the degree of bachelor of divinity; he was also chaplain to the University, and one of the public readers. During his residence at Pembroke Hall, he applied himself carefully to the study of the Holy Scriptures; and was so well versed in them, that he could say almost all St. Paul's epistles, and a great part of the other general epistles, without book. He was one of the most celebrated preachers, and the best disputant of his time; and so noted for his extraordinary proficience in theological learning, that Abp. Cranmer thought it highly expedient not to suffer so great an ornament to the Church to lie longer buried in a private college; but having sent for him, gave him the vicarage of Herne, in the east part of Kent, and a prebend of Canterbury. He was also, by his interest, made chaplain to King Henry; and in 1540 was chosen master of Pembroke Hall, and commenced doctor of Divinity.

The first occasion of his conversion from the Romish errors, was the reading Bertram's book of the Sacrament. This staggered him in his belief of transubstantiation; and gave him just cause to doubt whether it had that foundation in scripture and antiquity which was generally pretended. He immediately set himself to examine the doctrine of the Eucharist, by Scripture, and the writings of the first ages, and, with the utmost exactness, weighed every material passage in the New Testament, and the earliest fathers, relating to it: and the result of this enquiry was, that he discovered transubstantiation to be an absurd invention of those later and dark ages; and so well grounded himself in the true doctrine of the real and spiritual presence of Christ in the Eucharist, that he was afterwards very serviceable to Abp. Cranmer, in setting him right on this head; which he never had a clear understanding of till Ridley rectified his confused notions, and opened to him, in a most perspicuous manner, the sense of scripture, and the purest antiquity concerning that article. He examined many other of the then received opinions, by the same test, and with the same impartiality; and finding them to be contrary to Holy Writ, and the uncorrupted doctrines of the primitive Church, he set himself, with an undauntad courage to oppose and confute them. And in all his sermons, he so justly and exactly stated the question in dispute, so solidly and unanswerably confirmed the true primitive doctrines, and with such strength and perspicuity overthrew the Romish corruptions and innovations, that multitudes were by his ministry brought off entirely from their superstí-

tious prejudices, and convinced of the reasonableness and necessity of a reformation.

At Abp. Cranmer's visitation in 1543, complaints were made against him by some of the Popish faction, for preaching in Rogation week, against Auricular Confession, charging the ceremonies of the Church with superstition, and suffering *Te Deum* to be sung in his Church in English: but this was so far from prejudicing his interest in the Archbishop, that it raised him in his esteem, and made him the readier to serve and promote him. Accordingly, about the same time that he was presented, by his college, to the living of Soham, in the diocese of Norwich, he procured him to be made Prebendary of Westminster.

In the beginning of the reign of Edward the sixth, when the royal visitation was appointed, to prepare the way for the intended reformation, Dr. Ridley was singled out to be preacher to the visitors of the northern circuit; and his labours were blessed with great success. And now it was thought proper to reward his great merits with an higher station in the Church; and accordingly he was nominated to the see of Rochester, vacant by the translation of Dr. Holbech to Lincoln. There was a scandalous custom then prevailing, of the Bishops taking out commissions for their sees, during the king's pleasure. But this gross abuse Ridley would by no means comply with; and so vigorously opposed it, that he prevailed to have his patent run, *durante vita naturali*. On September 5, 1547, he was consecrated in a chapel of Dr. May, the then dean of St. Paul's, by Dr. Henry Holbech, Bishop of Lincoln, and the suffragan Bishops of Bedford and Sidon. His consecration was performed, according to the office then in use, by the unction of Holy Chrism, as well as by imposition of hands.

His advancement to this station did not make him neglect the duties of the ministry; he continued a constant and zealous preacher; and being blessed with a most graceful elocution, a sound judgment, and uncommon strength of memory, he drew after him crowded auditories, and brought over multitudes of proselytes from the Romish errors. This success of his, Gardiner beheld with an envious eye; and Bishop Ridley having preached a Lent-sermon at court, against the Popish superstitions, about holy-water, images, and reliques, Gardiner, who was one of the audience, shewed himself much offended at it; and wrote him a letter, in which, with all the sophistry he was master of, he endeavoured to put a specious gloss on the abuses censured in the sermon, and to defend the practice of them. But Bishop Ridley, who regarded neither his smiles nor frowns, continued to expose the corruptions of popery, and to exhort all to use their utmost zeal, in promoting a reformation: and when some rash bigots ran too far into the opposite extreme, and began not only to speak irreverently of the sacrament of the altar, but to commit many very indecent and unjustifiable actions, in contempt of it; he with a becoming zeal, and just indignation, publicly, in a sermon at St. Paul's Cross, rebuked the profane and irreligious spirit, from whence those unwarrantable actions proceeded; and taught

them, with what great reverence, and profound veneration, they ought to approach so sacred a mystery and so holy an institution.

In 1549 there was a visitation at Cambridge, and Bishop Ridley was appointed to be one of the visitors, and ordered to open the visitation with a sermon. Upon this, he wrote to Dr. May, the Dean of St. Paul's, desiring him to inform him of the design of the visitation, that he might accommodate his sermon to the occasion. The Dean's reply was, that the visitation was intended only to remove some superstitious practices and Popish rites, and to make such statutes, as should be found necessary. But in this, both the Bishop and the Dean were imposed on: for when Ridley came to Cambridge, he found the instructions went much further; the commissioners being required to procure resignations of some colleges, to convert some fellowships, erected for the encouragement of theological studies, to the study of the civil law, and to suppress Clare-Hall in particular. The master and fellows of that Hall made a noble stand against those pernicious designs; and would not yield to the most pressing solicitations of some of the visitors, who earnestly laboured for two days to persuade them to a resignation; but without effect; for they absolutely refused to submit to it. Bishop Ridley who began now to perceive the base designs of some of the courtiers, (who not content with the miserable spoil and ravage they had already made in the Church, seemed to have formed a resolution to plunder and take away all the encouragements of learning and religion in the nation) declared he could not with a safe conscience, execute this commission, nor concur in such unlawful proceedings; and therefore desired leave to be gone. This the other visitors resented, and sent a complaint against him to the protector, charging him with throwing in unnecessary scruples, to retard their proceedings, and hindering them from going on in the King's service, by his perpetual *barking* at them; for so they scurrilously called his strict adherence to his conscience. They also pretended that it was not any real scruple against the lawfulness of the thing, but a partial affection to his own countrymen, of whom Clare Hall was full, that put him upon these measures. Upon this, the protector wrote him a chiding letter; to which he immediately replied, with the courage of a truly Christian Bishop, vindicating himself from the slanderous imputations of his accusers, and declaring his readiness to obey without reserve, in all things lawful; but positively refusing, either for favor or fear of any mortal man, to comply with such things as would make him loose the peace of his conscience, and incur the displeasure of Almighty God.

During his stay at Cambridge he presided at a public disputation concerning the sacrament, which lasted three days; and often interposed to answer the Popish objections; which he did with great strength and clearness. At the close of the whole, according to the custom of the schools, he read his own judgement of the question, by way of determination; in which he entirely confuted and overthrew the Popish doctrine of transubstantiation; first by proofs from scripture, secondly, by citations from the fathers, thirdly, by

arguments drawn from the nature and definition of a sacrament, fourthly, from the Eutychian heresy's being a necessary consequence from that doctrine; and lastly, from that article of the Creed, "He ascended into Heaven, and sitteth on the right hand of God the Father," as understood by Austin and other ancient writers.

On his return to London, he was appointed to examine certain Anabaptists in Kent; Gardiner being in commission with him; and in 1550, he was preferred to the see of London, vacant by the deprivation of Bonner. He was enstalled on the twelfth of April. At his entrance, he shewed himself exceeding cautious, not to do his predecessor the least injury: he gave him free licence to take away all his effects, and preserved them for him with great care till he had removed them; and having made use of some lead, a great quantity of which Bonner had then by him, for the necessary repairs of the house and the Church, he paid him to the full value for it. He also paid near three score pounds to Bonner's servants, so much being due to them for wages; that they might not suffer by the misfortunes which their master, through his wilfulness and obstinacy, had brought upon himself. He was exceeding kind and generous to Bonner's mother and sister, and often entertained them at his own table. The old lady he always placed at the upper end of the table, calling her his mother Bonner: and was as ready to do good offices for her, and paid her as much respect as if she had been his mother indeed. And when any of the lords of the council came to dine with him, he would not suffer her to be displaced; but would tell them, "by your lordship's favour, this place by right and custom, belongs to my mother Bonner."

And now observe the difference between the spirit of a Popish and a reformed Bishop. When Bonner was reinstated, by the mere lay power and authority of Queen Mary, he requited Bishop Ridley's unparralleled goodness, with the most inhuman barbarity. That ungrateful wretch would not allow of the leases which Ridley had made, though it tended to the utter ruin of many poor men; he detained all his plate, and other goods, turned his sister out of all she had, without any regard to law or conscience; and did all he could to get her husband put to death: which he had certainly effected, if not prevented by the interposition of Bishop Heath; who took this opportunity to shew his gratitude to Bishop Ridley, for his kind and Christian usage of him when prisoner in his house.

But to return from this digression. On the accession of Bishop Ridley to this see, it was expected, that according to the prevailing custom of those times, he should alienate divers of the richest manors belonging to his Bishoprick, to the king: but he would by no means comply with so unwarrantable an injunction; nor do any thing by which he might seem to give the least countenance to the sacrilegious proceedings of some leading men at court. When they found he could not be prevailed with, to give away the smallest part of the Church's patrimony, they consented to let him have an equivalent for the manors he was to alienate, thinking to over-reach him in the exchange. But in this they were again deceived; for he was so careful not to

let the Church suffer by his negligence, that he got the Bishoprick of Westminster to be re-united to the see of London, and so many other valuable manors, that the advantage of the exchange was considerably on his side.

And now it might reasonably have been expected, that no more attempts of this nature would have been made upon him, after so ill success in this. And yet, at the instance of one William Thomas, a clerk of the council, he was called before them, and importuned to make over one of his best prebends to this Thomas and his heirs for ever. This is that William Thomas, who in the following reign, was condemned for attempting to assassinate Queen Mary, and to avoid the shame of a public execution, stabbed himself in prison; but his wounds not proving fatal, he was hanged, drawn, and quartered at Tyburn. Bishop Ridley made a vigorous opposition to that unreasonable request; and though he was used in a very rough and angry manner by the council, yet he could not be persuaded to comply any farther with their demands, than barely to promise, that whenever it should chance to be vacant, he would not dispose of it without first acquainting the King. When the prebend was vacant, Bishop Ridley had a mind to bestow it on Mr. Grindall, who was afterwards Archbishop of Canterbury, then one of his chaplains. But it was not long before he received a letter from the council informing him, that they intended to apply the profits of it to the furnitureof the King'stables. This most shocking and detestable impiety and sacrilege pierced the good Bishop to the heart, and he forthwith dispatched a letter to Sir John Cheke, the King's preceptor; in which, with a pious zeal, he expostulated against so heinous a wickedness, set before him the ill consequences of such scandalous proceedings, and the great reproach they would derive on the whole reformation; and begged him, for God's sake, to speak in God's cause, and to prevent this, and all other such pernicious counsels from taking effect. After this he never had any further trouble of the like nature.

Bishop Ridley, being settled at Fulham, employed all the time which remained after the discharge of the important duties of his high function, in the studies of religion, and the instruction of his domestics. As soon as he was up in the morning, he employed near an hour in his closet, in prayer and meditation; then he betook himself to his studies till ten; at which hour, the public service for the morning was always read in his family. When prayers were ended he used to read them a lecture on some part of the New Testament, beginning at the Acts of the Apostles, and so going on through all St. Paul's epistles. He also used often to expound to his servants the hundred and first psalm, and thence to admonish them what they ought to be, and what he expected from all who continued in his service; and on such of them as could read, he bestowed New-Testaments, hiring them to get some of the principal chapters by heart. When his lectures were ended, he went to dinner; and within an hour after that, returned to his study: where he continued, unless called away by business, till five, the usual hour for afternoon service. When that was finished, he supped; an hour after he return-

ed the third time to his studies; and at eleven, as soon as he had performed his private devotions, he retired to rest. This was his constant way of living; and his family was so well ordered that it seemed a nursery of piety and virtue, and an exemplary pattern of religion, sobriety and industry, to all whom they conversed with.

In June, this year, Bishop Ridley visited his diocese, and made a strict enquiry into the lives and conversation, the regularity and sound doctrine of his clergy: and also, whether they resided on their cures, and kept their chancels and parsonage houses in good repair. He inquired farther of all unlawful conventicles of Anabaptists, and other enemies of the Church; of all opposition to the Book of Common Prayer; of marriages within the prohibited degrees; of the neglect of catechising, the observing Popish superstitions, and the abuse of charitable legacies: he took great pains to rectify every thing which he found amiss, and to suppress all remains of the Popish ceremonies and fooleries.

He had not long before, received a letter in the King's name, enjoining him to see that all altars in his diocese were taken away, and tables put in their room: and believing that this might be a very serviceable expedient towards bringing the people off from the Popish notions of the corporeal presence, and propitiatory oblation of the natural body and blood of Christ, for the sins of the dead and living; he complied with this order without the least reluctance. And afterwards, when a contest arose concerning the form of the Lord's board, whether it should be made in resemblance of an altar, or like a table, he declared for the latter form, and gave a precedent of it in his own Cathedral of St. Paul's.

In September, 1552, being at his house at Hadham, in Hertfordshire, he went to wait on the Lady Mary, who was then at Hunsden, about two miles off; and offered his service to preach before her the next Sunday. At this her countenance changed, and she continued silent for some time: and when at last she had recovered herself, she told him, that the doors of the parish Church should be open, and he might preach if he pleased; but, neither herself nor any of her family would come to hear him. The Bishop replied, "I hope madam, you will not refuse to hear God's word." "I cannot tell," answered she, "what it is which you call God's word: that is not God's word now, that was God's word in my father's day." "The word of God," replied the Bishop, "is the same in all times; but it is now better understood and practised, than in some former ages." At this time she flew into an immoderate passion; and told him, with a great deal of warmth, "You durst not for your life have vouched that to be God's word in my father's days, which you now preach; and as for your new books, I thank God I never read any of them, nor ever will." She added a great many bitter reproaches on the reformed Church of England, and on the laws made in her brother's minority: and said, "she did not think herself bound to obey them, till the King was of age and enjoined her." After this, she asked the Bishop, if he was one of the privy-council; and he answering in the negative, she replied, "you might well enough, as the

council goes now." And then she took her leave in this manner, "My Lord, for your kindness in coming to see me, I thank you: but for your offering to preach before me, I give you no thanks at all." Then the Bishop was conducted into the hall, and desired to drink; which he had no sooner done, but he immediately corrected himself, and with great concern cried out, "surely I have done amiss, for I have drank in that place where God's word hath been rejected; whereas, if I had remembered my duty, I ought to have departed instantly, and to have shaken off the dust of my shoes, for a testimony against this house." These words he uttered with such vehemence, that some of the hearers afterwards confessed, that their hair stood upright on their heads through terror. The Bishop returned home very melancholy; and from this interview seems to have contracted such a prejudice against the princess, as made him, afterwards concur the more readily with the measures taken for her exclusion. [*To be continued.*]

AN ESSAY ON THE NATURE OF THE HUMAN BODY.

[Continued from page 354.]

COME we now to the Israelitish and Judaical nation, where we shall find some strong and pointed proofs of that singular respect and veneration shewn to the bodies of mankind after death; of that natural and commendable desire, which people entertain for being buried in the sepulchre of their ancestors, or in that of some dear friend; and of the want of burial denounced against wicked men as a curse and heavy judgment upon them, even after death: which last particular must strengthen the argument greatly.

With what a strong affection, backed by a solemn imprecation upon herself, does Ruth declare her resolution, that even death itself should not wholly make a separation between her and Naomi; for that she would be buried in the same grave with her? *Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me*—chap. i. 17.

Lest all other reasons should not prevail, how earnestly does good old Barzillai beseech King David not to press him to go further; but suffer him to enjoy that which all mankind, particularly old men, naturally desire; to die in the place where they have lived; and to be buried with their ancestors? And that there might be no appearance of rudeness in refusing the King's gracious offer he requests him to translate his kindness to his son, and bestow upon him what he pleased. The loyalty and affection which the old father shews to David, is truly admirable. He adhered to him in his lowest estate, and provided him and his army with sustenance; yet now refuses any other recompense of his great and faithful services, but the pleasure and satisfaction of having done his duty. He only begs leave to retire, that he may die at home. *Let thy servant, I pray thee, turn back again, that I may die in my own city, and be buried by the grave of my father and my mother; but behold thy servant Chimham, let him go over with my lord the king, and do unto him what shall seem good unto thee*—2 Sam. xix. 37.

Rizpah is a remarkable instance of maternal affection and reverence for the dead; her love for her children continues the same even after death. Their bodies, which are now no more than the miserable remains of a shameful death, yet are guarded with the same watchful care, as she had expressed towards them in life. How notable, and well worthy of imitation is the example! *Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest, until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.*—2. Sam. xxi. 10.

Moreover, when David heard of the pious respects of Rizpah, towards the dead, he was not only pleased with the action, but thought it an example worthy of imitation. Therefore, he gave directions for taking the bones of Saul and Jonathan, as well as the bones of them that were hanged, and burying them in the sepulchre of their ancestors. And by the immediate remark which follows, that, *After this God was entreated for the land*, it seems plainly intimated to us, that God approved these honors that were done to the dead: That therefore the place and manner of our burial is not so wholly indifferent, as our modern sceptics pretend. The light of grace, as well as nature, shews, in this instance, and likewise in that of Jacob, Joseph and others, as already represented, that to be buried near our friends, yea, to be decently buried, is a thing lawfully desirable; and that an honourable interment is a real act of kindness to the dead, and highly acceptable unto God. *And it was told David what Rizpah the daughter of Aiah, Saul's concubine, had done. And David went and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh-gilead, who had stolen them from the street of Beth shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa. And he brought up from thence the bones of Saul, and the bones of Jonathan his son: and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan, his son, buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father; and they performed all that the King commanded: and after that God was entreated for the land.*—2. Sam. xxi. 11, 12, 13, 14.

An old seducer of a prophet could manifest so much faith and courage, as to fetch the carcase of the prophet, whom he had deceived, from the lion; so much piety and compassion, as to weep for the man of God, and to inter him in his own sepulchre; so much love as to wish himself joined in death to that body, whose death he had procured; for few men are so absolutely wicked, as not to shew some marks of grace, some tokens of humanity. *And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him. And he laid his carcase in his own grave, and they mourned over him, saying, alas my brother. And it came to pass after he had buried him, that he spake to his sons, saying,*

When I am dead, then bury me in the sepulchre, wherein the man of God is buried; lay my bones beside his bones.—1. Kings xiii. 28, 29, 30, 31.

The impious Jehu, though he had given orders for the casting down of Jezebel, out of her own window, into the street, and had trampled her under foot with his horses, yet he likewise gives orders to go and take care of the body of *this cursed woman*, and to see it decently buried, as *she was a King's daughter*. She was also the wife and the mother of a King, which perhaps moved him to have this regard to her remains, as all men naturally have to royal dignity. *And he said, throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot. And when he was come in, he did eat and drink, and said go, see now this cursed woman, and bury her; for she is a King's daughter.*—2. Kings, ix. 33, 34.

The Hebrews looked upon the lying neglected, without any interment, as a great judgement, which is a thing very well known, and can be established by many proofs; but let one suffice from Solomon, the wisest of Kings and men, and made so by experience. He pronounces, that an abortive, which came into the world before its time, is not so despicable as that man, who, though he enjoys some of the greatest worldly blessings, such as a numerous offspring, and such firm health, that he lives to a great age, and the days of his years be abundantly sufficient, insomuch that he cannot reasonably expect, or desire more, yet is deprived of a decent funeral. *If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he.*—Eccles. vi. 3.

Let us here awaken our attention, and seriously consider the punishment denounced by God himself against that idolatrous and oppressive King, Jehoiakim, a punishment that could not take place till after his decease. *Therefore, thus saith the Lord concerning Jehoiakim, the son of Josiah, King of Judah, they shall not lament for him, saying, ah, my brother, or, ah, sister: they shall not lament for him saying, ah, lord, or, ah, his glory. He shall be buried with the burial of an ass, drawn, and cast forth beyond the gates of Jerusalem.*—Jer. xxii. 18. 19.

Our modern free-thinkers may, if they please, deride such a punishment as this, and count it of no concern, or signification, to the party deceased, because the body is quite insensible, and cannot feel what is done to it after death. But it is plain from this, and other parts of scripture, that what the body suffers after death, although it be insensible, is not an indifferent thing to the person it belongs to. It appears from many passages in holy writ, and was consonant to the sentiments of heathen antiquity, that mourning and lamentation for the death of friends, as well as decent funerals, was not only a custom agreeable to the dictates both of reason and religion; but that the want of such funeral rites and mourning, was accounted some diminution, at least, of the deceased person's repose and happiness, if not real disquiet. That this was agreeable to the heathen theolo-

gy shall be made evident in its proper place. But the passages in scripture, besides this, now under consideration, are very numerous and express, where the want of burial, when threatened, or inflicted, is represented as a curse and heavy judgment; which it could not be to the deceased, if the departed spirit were not sensible of, nay, were it not deeply affected with, the indignity shewn to the body.

To good men, indeed, this could be no grief, because they know, whatever the body suffers in life, or after death, it will be raised in glory. But the wicked, who have not that hope, cannot but look on the contempt, or indignities, offered to their bodies, as the earnest, or prelude, of those sufferings, which their bodies also shall be consigned to, when they are raised again at the last day. Besides, as all sense of the body, and root of perception, is in the soul, who knows what immediate sensation the soul hath of the insults, or injuries, offered to its body, even after death, and after all its organs of sense are broken and destroyed?

It is worth our remarking here, that this same denunciation is repeated by the same prophet with a variety of expressions; and therefore, methinks it well becomes any one to insist upon it still a little more, particularly in imitation of so laudable and divine an example, with some variety of expression, in order, if possible, to make it have the deeper impression upon the minds of rational embodied creatures.

In chapter xxxvi. ver. 30, we have these alarming words offered to our meditation. *Therefore, thus saith the Lord, of Jehoiakim, King of Judah, he shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.* Allow me here to express myself with some degree of emotion. Alas! that those who call themselves Christians, and believe their Bible to be the word of God, can read the very plainest and most open texts in it, and yet not make the necessary and obvious reflections from them. For, if we reflect with any degree of attention, on these repeated threatenings of God against Jehoiakim for his impious malice to God's written word, that *his body should be cast out in the day to the heat, and in the night to the frost*, that is, be deprived of burial; or, as above expressed, (chap. xxii.) be *buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem*, without any lamentation for him, or the least funeral solemnity; we may be assured, that the treatment our bodies shall meet with, after death, is not so indifferent a thing, as our modern sceptics pretend. Cast it, say they, where you please; a ditch, a dunghill, a grave; it matters not. But here God himself denounces this very case, as a judgment, which should befall this wicked King, for one of the most enormous crimes, the cutting in pieces the roll, which conveyed God's message to him, and burning it in the fire, ver. 23; that after his decease, his body should be deprived of burial, and lie exposed to the heat by day, and to the frost by night. It is true, as already observed, the body, when dead, is not sensible of such indignities; but what must necessarily be inferred,

is, that the soul, in which existed all the principles of life and sense, survives the body, and consequently is affected with whatever is inflicted upon it, when it comes as a judgment from God; it being an earnest of those future torments, which it shall be doomed to undergo after its resurrection. The soul, which, in life, had placed its chief happiness in the pleasures and gratifications of sense, and knows it must be united to the body again, cannot but look on these beginnings of sorrow, and tokens of divine vengeance against it, with infinite horror and concern.

As for any indignities offered to the body after death, if they happen in the cause of God, and for his sake, it is not to be doubted but that it will be rather cause of joy to the soul; because a blessing is promised to all that suffer, and are persecuted for righteousness sake; and that therefore, when *this corruptible shall have put on incorruption, and this mortal shall have put on immortality*, the body shall receive a greater and more exceeding weight of glory, for whatever it shall have endured for the sake of God and his truth.

It may teach us also the reverence that is due to all human bodies when dead, especially of Christians; whose bodies were dedicated in baptism to God, and were made the temples of the Holy Ghost; 1. Cor. iii. 16, 17; vi. 19, so that they are no longer ours, but his who purchased them with his blood, and sanctified them with his spirit. Whosoever, therefore, defiles these temples, while living, by sins of uncleanness, or, after death shall abuse them, by any indignity, or contemptuous usage, him shall God destroy. 'Tis a most heinous sacrilege, a profanation, which nature itself abhors, and the word of God most evidently condemns. We may therefore, most assuredly conclude, that such sentiments as too many now-a-days express in contempt of the body, when deceased, are not only rash and inconsiderate, but highly impious, and no small mark of infidelity, and a profane spirit. [*To be continued.*]

POETRY.

THE GRAVE.

THERE is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose
Than summer ev'ning's latest sigh,
That shuts the rose.

I long to lay this painful head
And aching heart, beneath the soil,
To slumber in the dreamless bed,
From all my toil.

For mis'ry stole me at my birth,
And cast me helpless on the wild;
I perish:—Oh, my mother earth!
Take home thy child.

On thy dear lap these limbs rec n'd
Shall gently moulder into thee;
Nor leave one wretched trace behind,
Resembling me.

Hark! a strange sound affrights my ear,
My pulse, my brain runs wild; I rave:
Ah! who art thou, whose voice I hear?
"I am the grave.

The grave, that never spake before,
Hath found at length a tongue to chide:
O listen! I will speak no more;
Be silent, pride!

Art thou a wretch, of hope forlorn
The victim of consuming care?
Is thy distracted conscience torn
By fell dispair?

Do foul misdeeds of former times
Wring with remorse thy guilty breast?
And ghosts of unforgiven crimes
Murder thy rest?

Lash'd by the furies of the mind,
From wrath and vengeance would'st
thou flee?
Ah! think not, hope not, fool! to find
A friend in me.

By all the terrors in the tomb,
Beyond the power of tongue to tell!
By the dread secrets of my womb!
By death and hell!

I charge thee, live!—repent and pray,
In dust thy infamy deplore;
There yet is mercy;—go thy way,
And sin no more.

Art thou a mourner? Hast thou known
The joy of innocent delights?
Endearing days forever flown,
And tranquil nights?

O live! and deeply cherish still
The sweet remembrance of the past:
Rely on Heav'n's unchanging will
For peace at last.

Art thou a Wanderer? Hast thou seen
O'erwhelming tempests drown thy
bark?
A shipwreck'd sufferer hast thou been
Misfortune's mark?

Though long of winds and waves the
sport,
Condemn'd in wretchedness to roam
Live! thou shalt reach a sheltering
port,
A quiet home.

To *Friendship* didst thou trust thy fame,
And was thy friend a deadly foe,
Who stole into thy breast, to aim
A surer blow?

Live! and repine not o'er his loss,
A loss unworthy to be told:
Thou hast mistaken sordid dross
For friendship's gold.

Go seek that treasure seldom found
Of power the fiercest griefs to calm,
And sooth the bosom's deepest wound
With heavenly balm.

In woman hast thou plac'd thy bliss,
And did the fair one faithless prove,
Hath she betray'd thee with a kiss
And sold thy love?

Live! 'twas a false bewildering fire,
Too often love's insiduous dart
Thrills the fond soul with sweet desire,
But kills the heart.

A nobler flame shall warm thy breast,
A brighter maiden's virtuous charms!
Blest shalt thou be, supremely blest,
In beauty's arms.

Whate'er thy lot, whoe'er thou be,
Confess thy folly; kiss the rod;
And in thy chastening sorrows see
The hand of God.

A bruised reed he will not break;
Afflictions all his children feel;
He wounds them for his mercy's sake,
He wounds to heal!

Humbled beneath his mighty hand,
Prostrate his providence adore:
'Tis done! arise! He bids thee stand,
To fall no more.

Now, traveller in the vale of tears!
To realms of everlasting light,
Through time's dark wilderness of
years,
Pursue thy flight.

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the mouldering ashes sleep,
Low in the ground;

The soul, of origin divine,
God's glorious image free'd from clay,
In Heaven's eternal sphere shall shine
A star of day!

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire
Shall never die."

THE ASCENSION, FROM CALVARY,

A POEM

BY RICHARD CUMBERLAND.

WHEN lo! ascending from the
mount he saw
Christ in a cloud of glory on the wings
Of mighty Cherubim upborne in air
High soaring, to this orb terraqueous
bound.
Seen over-head diminish'd to a point,
Dim and opake amid the blue serene:
His raiment, whiter than the new-born
light
Struck out of chaos by the Maker's
hand
In earnest of creation, sparkling blaz'd
In its swift motion and with fiery track
Mark'd his ascent to earth; the host
of Saints
With joyful loud hosannas fill'd the air:
Glory to God on high, was all their
strain,

On the earth, good-will to all mankind?
Meanwhile the Arch-angel Gabriel, who yet kept
His tutelary station on the mount,
So bidd'n of Christ, with arm outstreth'd and voice
Commanding silence, thus the Saints bespake.
Now is your resurrection sure, your joy,
Your glory and your triumph over Death
And hell made perfect; for behold where Christ
Your first-fruit is aris'n, and waves on high
The ensign of redemption; now he soars
Up to yon pendant world, that darkling speck,
Which in the boundless empyrean floats
Pois'd on its whirling axle; there he liv'd
And took your mortal body, there he died
And for your sakes endur'd the painful cross,
Giving his blood a ransom for your sins;
Thither he goes to re-assume his flesh;
There, when his angel ministers have op'd
The sealed sepulchre, he shall come forth
And shew himself resurgent from the grave
To those whom he hath sanctified and call'd
To be his witnesses in all the world,
And of his resurrection after death
Their faithful evidence to seal with blood
Of martyrs and apostles, warning men
With their last breath to be baptiz'd and live;
So shall the seed be water'd and increase,
Till all the Gentile nations shall come in
And dwell beneathe its branches evermore.
Now are the gates of everlasting life
Set open to mankind, and when the Lord,
Captain of their salvation, shall have liv'd
His promis'd term on earth, and thence to heav'n
Ascending seat himself at God's right hand,
Then shall the Holy Ghost the Comforter
Rush like a mighty wind upon the hearts
Of his inspir'd apostles; tongues of fire
And languages untaught they shall receive
To speak with boldness the revealed word,
Enduring all things for the Gospel's sake;
Troubled on every side yet not distress'd,
Perplex'd but not surrender'd to despair,
Afflicted not forsaken they shall be,
Cast down but not destroyed, knowing that God,
Who raised the Lord Jesus from the dead,
Them also into life through him will raise,
And that the light affliction of this world,
Which is but for a moment, soon shall be
O'erpaid by a far more exceeding weight
Of glory, eternal in the life to come.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

CEREMONIES

OBSERVED AT JERUSALEM ON GOOD-FRIDAY.

PREVIOUS to the description of the ceremonies of the holy sepulchre, it may be necessary for the reader to form some idea of the Church.

The Church of the holy sepulchre is founded on Mount Calvary, which is a small eminence or hill upon the greater mount Moriah, and is about a hundred paces long, and sixty wide. The builders of this

Church were obliged to reduce the hill to a plain area, by cutting down several parts of the rocks and elevating others. But particular care was taken not to alter or diminish any of those parts of the hill which were more immediately concerned in our blessed Lord's passion. Thus that very part of Calvary, where they say Christ was fastened to, and lifted upon his cross, is left entire, being about ten or twelve yards square, and standing at this day so high above the common floor of the Church, that you have twenty-one steps or stairs to go up to its top. And the holy sepulchre itself which was at first a cave hewn into the rocks under ground, having had the rock cut away from it, is now as it were a grotto above ground.

The Church is supposed to contain under its roof, twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reported to have some particular action done in them relating to the death and resurrection of Christ; and all are distinguished and adorned with so many several altars.

In galleries round about the Church, and also in little buildings on the outside, are certain apartments for the reception of friars and pilgrims; and in these places almost every Christian nation anciently maintained a small society of monks; each society having its proper quarter assigned to it by the appointment of the Turks. But the severe rents and extortions of the Turkish landlords have caused all at present to forsake their quarters except four, the Latins, Greeks, Arminians, and Cophtites.

Besides the several apartments, each fratermity have their altars and sanctuary properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their divine services, and to exclude other nations from them.

But what has been the source of much unchristian fury, animosity, and bloodshed, is the command and appropriation of the holy sepulchre. And here our countryman Mr. Maundrell well observes, "Who can expect ever to see these holy places rescued from the hands of infidels? or if they should be recovered, what deplorable contests might be expected to follow about them, seeing even in the present state of captivity, they are made the occasion of such unchristian rage and animosity!"

However, at the French King's intercession with the Grand Vizier in 1685, the holy sepulchre was appointed to the Latins, who alone have now a privilege to say mass in it, and solemnize any public office of religion.

The Latins, of whom there are always about ten or twelve residing at the Church, with a president over them, make every day a solemn procession, with tapers and crucifixes, and other professionary solemnities, to the several sanctuaries, singing at every one of them a Latin hymn, relating to the subject of each place. But their grand ceremony, concerning which we are to treat, begins on Good-Friday night, which they call *nox tenebrosa*, the black night. A particular description of which will, we doubt not, afford much entertainment to our readers.

As soon as it grows dusky, all the friars and pilgrims are convened in the chapel of the Apparition, (which is a small oratory on the north side of the holy grave) so called as being the supposed place where Christ appeared to Mary Magdalen, after his resurrection, adjoining to the apartments of the Latins, in order to go in a procession round the Church. But before they set out, one of the Latin fathers preaches a sermon, during which all the candles are put out to heighten the solemnity of the occasion. Sermon being ended, which generally lasts about half an hour, every person present has a large lighted taper put into his hand, and all necessary preparations made for beginning the procession. Among the crucifixes, there is one of a large size, bearing upon it the image of our Lord, as big as life. The image is fastened to it with nails, crowned with thorns, besmeared with blood; and so exquisitely formed, that it represents in a very lively manner the lamentable spectacle of our Lord's body as it hung upon the cross. This figure is carried all along at the head of the procession, after which the company follow to all the sanctuaries in the Church, singing their appointed hymns at every one.

The first place they visit is the pillar of *flagellation*, a large piece of which is kept in a little cell, just at the door of the chapel of the Apparition. There they sing their proper hymns, and another sermon is preached in Spanish, touching the scourging of our Lord. From hence they proceed in solemn order to the prison of Christ, where they pretend he was secured while the soldiers made things ready for his crucifixion. Here likewise they sing their hymn, and a friar entertains the company with a sermon in Italian.

The next visit is paid to the chapel of the division of Christ's garments, where they only sing a hymn, without adding any sermon.

Having done here, they advance to the chapel of the derision, at which, after their hymn, they have a fourth sermon in French.

From this place they go up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited; one where our Lord is supposed to be laid on the cross: another where his cross was erected. At the former of them they lay down the great crucifix upon the floor, and act a kind of resemblance of Christ's being nailed to the cross; and after the hymn, a friar preaches a sermon upon the crucifixion, in Spanish.

From hence they remove to the adjoining altar, where the crosss is supposed to have been erected. At this altar is a hole in the natural rock, said to be the very same individual one in which the foot of our Lord's cross stood. Here they set up their cross, with the bloody crucified image upon it; and leaving it in that posture, they first sing their hymn, and then the father guardian sitting in a chair before it, preaches a passion sermon in Italian. At about one yard and a half distance from the hole in which the foot of the cross was placed, is a remarkable cleft in the rock, which in all probability was made, as it is said to have been, by the earthquake that happened when the Son of God suffered.*

* Matt. xxvii. 51, 54.

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That this is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it (say travellers) must convince him; for the sides of it answer exactly to each other, even where they are inaccessible to the tools of a workman.

The ceremony of the passion being over, and the guardian's sermon ended, two friars personating, the one Joseph of Arimathea, the other Nicodemus, approach the cross, and with a solemn air, both of aspect and behaviour, draw out the great nails, and take the feigned body from the cross. It is an effigy so contrived that its limbs are soft and flexible, as if it had been real flesh; and nothing can be more surprizing, than to see the two pretended mourners bend down the arms which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

The body being taken down from the cross, is received into a fair large winding-sheet, and carried down from Calvary, the whole company attending it to the stone of unction. This is taken for the very place where the precious body of our Lord was anointed and prepared for the burial, John xix, 3, 9. Here they lay down their imaginary corpse, and casting over it several sweet powders and spices, wrap it up in the winding-sheet, singing a hymn. After which, one of the fathers preaches a sermon suitable to the occasion.

These obsequies being finished, they carry off their fancied corpse, and lay it in the sepulchre, shutting up the door till Easter morning. And now, after so many sermons, and so long and tedious a ceremony, the weariness of the company, and the time of night, make it needful to go to rest.

The next morning nothing extraordinary passes: the afternoon of Saturday the congregation are assembled in the area before the holy grave, where the friars spend some time in singing over the lamentations of Jeremiah, which function, with the usual procession to the holy places, is all the ceremony for this day.

On Easter morning, the sepulchre is again set open very early. The clouds of the former morning are dispersed, and the fathers put on a face of joy, as if it had been the very time of our Lord's resurrection. Mass is celebrated in the morning, just before the holy sepulchre, when the father guardian has a throne erected: and being clothed with Episcopal robes, with a mitre on his head, he gives the host to all Christians who are disposed to receive it, several Turks standing by as spectators. This being over, they retire out of the Church, and most of the pilgrims are entertained by the father guardian at the convent.

THE ATHEIST AND THE ARTIFICIAL GLOBE.

THE famous astronomer Athanasius Kirchner having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heaven, which being placed in a corner of the room in which it could not escape his friend's observation, the latter

seized the first occasion to ask from whence it came, and to whom it belonged; "not to me," said Kirchner, "nor was it ever *made by any person*, but came here by *mere chance!*" "That," replied his sceptical friend, "is absolutely impossible; you surely jest." Kirchner, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own Atheistical principles. "You will not," said he, "believe that this small body originated in *mere chance*, and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order or design!" Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgment *of the absurdity of denying the existence of a God.*

SINGULAR CONFESSIONS.

A PROFESSOR in one of the German universities, whose unconcern for religion in general was notorious, was not less remarkable for the care which he took in the religious instruction of his children. One of his friends astonished at this inconsistency, and asking him the reason of this conduct, he answered, "It is because I wish my children may enjoy more peace of mind, and more content in this life, than has ever fallen to my lot: and this they can obtain by no other means than by possessing more faith than myself."

A similar acknowledgment is witnessed by the late Dr. Spence, which he received from a person of the same unhappy stamp, viz.

"The example of a perfect Atheist is very rare, and has seldom been the object of my own experience: one however, I knew, a jurist and statesman by profession, well learned and of good parts; so well read was he in the scriptures and divinity in general, that he might have passed for no ordinary theologian. He had, though a speculative unbeliever, maintained several *theses* with great success; on the other hand he could, in his own opinion, account for every appearance in nature, from a theory of matter and motion; "still," says the relator, "with all his belief and unbelief, he frankly confessed to me, "*that he was unhappy.*" And being then in a state of celibacy, further acknowledged, that "should he ever change his situation, he was determined never to suffer the secrets of his heart to transpire to his wife and children, that in all externals he would strictly conform to the Church," adding, as one of his philosophical and political reasons, that it was better to be comforted upon a false ground than to live *without any consolation.*"

ECCLESIASTICAL NEWS.

ON Wednesday the 8th istant, was holden at Newtown, the adjourned Convention of the Protestant Episcopal Church in Connecticut. At 10 o'clock, A. M. a procession was formed from the house of the Rev. Mr. BURHANS, consisting of the Bishop, Clerical and Lay members of the Convention, with a large number of the parishioners of the Church in that town,

and an excellent band of music. Prayers were read by the Rev. Mr. IVES of Cheshire, and a well adapted sermon delivered by the Rev. Mr. WHITLOCK, of Norwalk, from Malachi ii. 7, *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.* It is but justice to say, that a crowded and uncommonly attentive assembly bore testimony, that the public services on a like occasion, have seldom been more impressively performed. A select choir of singers, accompanied by the band of instruments, are entitled to their share of notice, for having added much to the solemnity of the occasion.

After divine service the Convention was opened in form; and in the afternoon proceeded on the business for which an adjourned session was resolved on in June last; which chiefly concerned the Episcopal Academy in Cheshire. The Rev. Dr. WILLIAM SMITH having resigned his place, as Principal of that Institution, the Rev. TILLOTSTON BRONSON was chosen in his room.—This and other incidental matters being disposed of, the Convention, the same evening, adjourned without day, and separated in usual harmony.

On Friday the 10th, confirmation was administered at Brookfield by the Bishop of the Diocese, to between 30 and 40 persons: at which time an excellent sermon was delivered by the Bishop to a large and attentive congregation.

And on the Sunday following, the Rev. ELIJAH G. PLUMB was admitted to the order of Deacons in the Church at Newtown, and confirmation was again administered. "On which occasion," as one remarks who was present, "between 80 and 90 persons were presented, to whom the Bishop administered the solemn rite, with a dignified gravity that deeply affected a congregation of more than 1200 persons. It is worthy of remark, that among the number confirmed, there were 24 young men between the age of 14 and 21; and 34 females between 14 and 18; many of whom came to the communion, which was administered to upwards of 200. In the afternoon the Bishop delivered a sermon from Eph. iv. 21, *If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;* that may truly be called a key to the Church.

To the piously disposed the sight must have been grateful, to behold so many youths surrounding the altar of God, in his more immediate presence, to his authorized minister, and before the whole congregation, solemnly ratifying and confirming the vows that were made in their name at their baptism, and taking on themselves the obligation to live a sober, a righteous, and a godly life. And to say nothing of piety, those who merely wish to promote sobriety of manners and regularity of conduct, could but be pleased with witnessing such a solemn pledge of their prevalence, among the rising generation.

TO CORRESPONDENTS.

THOSE who may wish to contribute their mite to the pages of the CHURCHMAN'S MAGAZINE, are earnestly solicited to furnish the Editor with HISTORICAL SKETCHES of the rise and progress of the Church within their knowledge.

MEMOIRS and ANECDOTES of individuals, who may have rendered themselves conspicuous by their exertions for the Church, would be a valuable acquisition to this Publication. Of these there must be many, the memory of whom should not be lost.

ORIGINAL LETTERS or other DOCUMENTS from eminent men, (if any such can be found) tending to illustrate the history and state of the Church, the manners, customs, and characters of the age in which they were written, would be thankfully received, and be interesting to the reader.

nder their particular auspices, it were perhaps but a matter of course to oster the nursling of their parentage. We cannot dismiss the subject, owever, without assuring them that we cherish a lively remembrance of heir friendly offices.

Let no one object that a view to our own temporal emolument makes us hus earnest and engaged; for we admit that in a great measure it is so. Nor do we know of any law, human or divine, that forbids it should be so. While we use our best endeavours to promote the spiritual welfare of our fellow-men, we know and remember what our divine Master hath said, that the labourer is worthy of his hire. While we sincerely strive to deserve that hire, we solicit no other reward than the means of becoming more extensively useful. To give variety, interest and usefulness to the matter, with neatness and accuracy of execution, has been, and will continue to be our endeavour. If this be to deserve approbation and encouragement, we hope it will not be withholden by our friends and the public.

But that a publication of this kind may long continue to deserve patronage, there is need of the combined efforts of many, in furnishing materials. The exertions of a single individual in the editorial department, however assiduous he may be, will always fail of producing sufficient variety and originality to make it interesting. Here again our main dependance is on the Clergy. For the aid we have received in this way, we are almost solely indebted to them. For their contributions, though much less than we hoped they would be, they have our sincere thanks. For the future, we earnestly solicit their attention to the subject. Let them consider the honour of the Church, as at stake, in supporting an establishment of their own creation: Let it not be said that either talents or zeal, are wanting. Let them call to mind the old adage, that "many hands make light work"; and let their zeal lighten the labour of furnishing now and then an essay, or an article of intelligence. If this should be thought more than they can engage to do, a naked hint or suggestion of subjects they wish to see discussed, would be thankfully received. There is almost no one but must have treasured up some thoughts, and made some floating observations upon opinions, doctrines and practices, that have escaped the notice of others, or are at present out of their view. These, if communicated in the simple form of proposals or queries, might open the way to many useful discussions. Those who are accustomed to composition, know well of what signal benefit is often the slightest hint; to what a wide field of thought it may lead the mind, which would have remained hidden, but for that hint. On any suggestions of this nature that may be thought worthy, the Editor will bestow his attention, or invite others to undertake the task.

Once more, and to close these remarks, which perhaps are already too extended, we most seriously repeat our solicitation to every Churchman, to lend us his assistance in support of this publication for the approaching year; and without which, or some far more spirited exertions than have yet been allotted to it, all hopes of its usefulness will eventually prove delusive. That those who listen may be assured that we solicit not for ourselves alone, but for a work which enjoys the approbation of the highest Episcopal Authority, we think it meet to subjoin the Recommendations which accompanied the prospectus of the present volume.

RECOMMENDATIONS.

THE Bishop and Clergy of the Episcopal Church in the Diocese of Connecticut, being fully persuaded that an enlargement of the CHURCHMAN'S MAGAZINE will be a useful improvement of the work, and render it more subservient to the good purposes for which it was originally instituted:—We, the Bishop of Connecticut, uniting with the undersigned Clergy, who are a Committee of Convocation for the above purpose, do hereby recommend it to the patronage and encouragement of all the members of the Episcopal Church.

ABRAHAM, *Bp. Connecticut.*

BELA HUBBARD,
ASHBEL BALDWIN,
TILLOTSON BRONSON,
} *Committee of Convocation.*

WE,

NEW-YORK, Nov. 18, 1803.

We, whose names are subscribed, conceiving that the above-mentioned Publication will be an useful work, do hereby recommend it to the patronage and encouragement of the members of the Protestant Episcopal Church in this Diocese.

BENJAMIN MOORE, *Bishop of the Prot. Ep. Church in the state of New-York.*
JOHN BOWDEN, *D. D. Profr. of Moral Philosophy and Belles Lettres, C. C.*
ABRAHAM BEACH, *D. D. Assist. Minister of Trinity Church, New-York.*
JOHN HENRY HOBART, *an Assist. Minister of Trinity Church, New-York.*
WILLIAM HARRIS, *Rector of St. Mark's Church, in the Bowery, New-York.*
CAVE JONES, *an Assist. Minister of Trinity Church, New-York.*
EDM. D. BARRY, *Assist. Minister in the French Church du St. Esprit.*
THOMAS LYELL, *Rector of Christ Church, New-York.*

☞ *Those gentlemen who may be disposed to aid the cause of Virtue and Religion, by obtaining Subscribers for the Churchman's Magazine, are informed, that the terms of the next volume (commencing Jan.* 1804) *will continue the same as for the present one. And it is also particularly requested, that the Publishers may be early informed (by the* 1st *of December next) of the number wanted in each case, for the ensuing year. The terms and compensation to Agents are as follows, to wit:*

TERMS.

I. THE Magazine shall be printed monthly, on paper of a fair, good quality, and with a new type.

II. Each number shall consist of *forty pages octavo*, stitched in blue.

III. The price to subscribers will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance, except where some particular person or persons are responsible for quarterly payments.

IV. The allowance to Agents will be *twelve and a half per cent.* they being responsible for the Magazines that are sent them.

V. A table of contents, with a title-page, will accompany every twelfth number of the work.

VI. The Magazine will be sent to the several agents and subscribers free of any expence (except by mail) where it can conveniently be done.

☞ Subscribers residing in the city of New-York will always have the Magazine left at their dwellings: Also, those residing in the country, who can be better accommodated by receiving them in that city, will have them regularly deposited at any place they may direct, free of expense. Subscriptions are received by Messrs. *T. & J. Swords*, Pearl-street; Messrs. *I. Riley & Co.* City Hotel, Broadway; and Mr. *James Watermen*, at the office of the Commercial Advertiser.